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ISAIAH.*

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ISAIAH:

A NEW TRANSLATION;

WITH

A PRELIMINARY DISSERTATION,

AND

NOTES,

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

BY ROBERT LOWTH, D. D.

F. R. SS. LOND. AND GOETT. LORD BISHOP OF LONDON.

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NOTES
ON
I S A I A H.

ISAIAH exercised the prophetical office during a long period of time, if he lived to the reign of Manasseh ; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain ; and one of their principal Rabbins (Aben Ezra, Com. in Isa. i. 1.) seems rather to think, that he died before Hezekiah ; which is indeed more probable. It is however certain, that he lived at least to the fifteenth or sixteenth year of Hezekiah : this makes the least possible term of the duration of his prophetical office about forty-eight years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the history, to which they relate : that of a few others may with some probability be deduced from internal marks ; from expressions, descriptions, and circumstances interwoven. It may therefore be of some use in this respect, and for the better understanding of his prophecies in general, to give here a summary view of the history of his time.

The kingdom of Judah seems to have been in a more flourishing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram: he was successful in his wars with the Philistines, and took from them several cities, Gath, Jabneh, Ashdod; as likewise against some people of Arabia Deserta; and against the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jerusalem; and had a great army well appointed and disciplined. He was no less attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the establishments and improvements made by his father; added to what Uzziah had done in strengthening the frontier places; conquered the Ammonites, who had revolted, and exacted from them a more stated and probably a larger tribute. However, at the latter end of his time, the league between Pekah king of Israel, and Retsin king of Syria, was formed against Judah; and they began to carry their designs into execution.

But in the reign of Ahaz his son, not only all these advantages were lost, but the kingdom of Judah was brought to the brink of destruction. Pekah king of Israel overthrew the army of Ahaz, who lost in battle 120,000 men; and the Israelites carried away captives 200,000 women and children; which however were released, and sent home again, upon the remonstrance of the prophet Oded. After this, as it should seem, (see Vitranga on chap. vii. 2.) the two kings of Israel and Syria, joining their forces, laid siege to Jerusalem; but in this attempt they failed of success. In this distress Ahaz called in the assistance of Tiglath-Pileser king of Assyria; who in-

vaded the kingdoms of Israel and Syria, and slew Ret-sin: but he was more in danger than ever from his too powerful ally; to purchase whose forbearance, as he had before bought his assistance, he was forced to strip himself and his people of all the wealth he could possibly raise, from his own treasury, from the temple, and from the country. About the time of the siege of Jerusalem, the Syrians took Elath, which was never after recovered. The Edomites likewise, taking advantage of the distress of Ahaz, ravaged Judea, and carried away many captives. The Philistines recovered what they had before lost; and took many places in Judea, and maintained themselves there. Idolatry was established by the command of the king in Jerusalem, and throughout Judea; and the service of the temple was either intermitted, or converted into an idolatrous worship.

Hezekiah, his son, at his accession to the throne, immediately set about the restoration of the legal worship of God, both in Jerusalem and through Judea. He cleansed and repaired the temple, and held a solemn passover. He improved the city, repaired the fortification, erected magazines of all sorts, and built a new aqueduct. In the fourth year of his reign Shalmaneser king of Assyria invaded the kingdom of Israel, took Samaria, and carried away the Israelites into captivity; and replaced them by different people sent from his own country: and this was the final destruction of that kingdom, in the sixth year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refusing to pay the tribute to the king of Assyria, which had been imposed on Ahaz: this brought on the invasion of Senacherib in the fourteenth year of his reign; an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful

an enemy, Hezekiah continued his reign in peace ; he prospered in all his works, and left his kingdom in a flourishing state to his son Manasseh ; a son in every respect unworthy of such a father.

CHAP. I.

1. *The vision of Isaiah*—] It seems doubtful, whether this title belong to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy : the latter part, which enumerates the kings of Judah, under whom Isaiah exercised his prophetic office, seems to extend it to the whole collection of prophecies delivered in the course of his ministry. Vitringa (to whom the world is greatly indebted for his learned labours on this prophet ; and to whom we should have owed much more, if he had not so totally devoted himself to Masoretic authority,) has, I think, very judiciously resolved this doubt. He supposes, that the former part of the title was originally prefixed to this single prophecy ; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. As such it is plainly taken in 2 Chron. xxxii. 32. where the book of Isaiah is cited by this title : "The vision of Isaiah the prophet, the son of Amos."

The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time ; powerful exhortations to repentance ; grievous threatenings to the impenitent ; and gracious pro-

mises of better times, when the nation shall have been reformed by the just judgments of God. The expression upon the whole is clear; the connection of the several parts easy; and in regard to the images, sentiments, and style, it gives a beautiful example of the prophet's elegant manner of writing; though perhaps it may not be equal in these respects to many of the following prophecies.

2. *Hear, O ye heavens;—*] God is introduced as entering upon a solemn and public action, or pleading, before the whole world, against his disobedient people. The prophet, as herald, or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend, and bear witness to the truth of his plea, and the justice of his cause. The same scene is more fully displayed in the noble exordium of Psal. l. where God summons all mankind, from east to west, to be present to hear his appeal; and the solemnity is held on Sion, where he is attended with the same terrible pomp that accompanied him on mount Sinai:

“A consuming fire goes before him,
And round him rages a violent tempest:
He calleth the heavens from above,
And the earth, that he may contend in judgment with his
people.” Psal. l. 3, 4.

By the same bold figure, Micah calls upon the mountains, that is, the whole country of Judea, to attend to him: chap. vi. 1, 2.

“Arise, plead thou before the mountains,
And let the hills hear thy voice.
Hear, O ye mountains, the controversy of JEHOVAH;
And ye, O ye strong foundations of the earth:
For JEHOVAH hath a controversy with his people,
And he will plead his cause against Israel.”

With the like invocation, Moses introduces his sublime song; the design of which was the same as that of this prophecy, "to testify, as a witness, against the Israelites," for their disobedience: Deut. xxxi. 21.

"Give ear, O ye heavens, and I will speak;
And let the earth hear the words of my mouth."

Deut. xxxii. 1.

This in the simple yet strong oratorical style of Moses is, "I call heaven and earth to witness against thee this day: life and death have I set before thee; the blessing and the curse: choose now life, that thou mayest live, thou and thy seed." Deut. xxx. 19. The poetical style, by an apostrophe, sets the personification in a much stronger light.

Ibid.—*that speaketh.*] I render it in the present time, pointing it לְכַר. There seems to be an impropriety in demanding attention to a speech already delivered.

Ibid. *I have nourished*—] The LXX have *εργαστησα, I have begotten*. Instead of גְּרַלְתִּי, they read יִלְדְּתִי; a word little differing from the other, and perhaps more proper: which the Chaldee likewise seems to favour; "vocavi eos filios." See Exod. iv. 22. Jer. xxxi. 9.

3. *The ox knoweth*—] An amplification of the gross insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they. Bochart has well illustrated the comparison, and shown the peculiar force of it. "He sets them lower than the beasts, and even than the stupidest of all beasts; for there is scarce any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord; by whom they are fed, not for their own, but for his good; neither are they looked upon as children, but as

beasts of burden; neither are they advanced to honours, but oppressed with great and daily labours. While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God; but despised his commandments, though in the highest degree equitable and just." Hieroz. i. col. 409.

Jeremiah's comparison to the same purpose is equally elegant; but has not so much spirit and severity as this of Isaiah:

"Even the stork in the heavens knoweth her season;
And the turtle, and the swallow, and the crane, observe the
time of their coming:
But my people doth not know the judgment of JEHOVAH.
Jer. viii. 7.

Hosea has given a very elegant turn to the same image, in the way of metaphor or allegory:

"I drew them with human cords, with the bands of love:
And I was to them, as he that lifteth up the yoke upon
their cheek;
And I laid down their fodder before them." Hos. xi. 4

Salomo ben Melech thus explains the middle part of the verse, which is somewhat obscure: "I was to them at their desire, as they that have compassion on a heifer, lest she be over-worked in ploughing; and that lift up the yoke from off her neck, and rest it upon her cheek, that she may not still draw, but rest from her labour an hour or two in the day."

Ibid. But Israel—] The LXX, Syriac, Aquila, Theodotion, and Vulgate, read וַיִּשְׂרֹאֵל, adding the conjunction; which, being rendered as an adversative, sets the opposition in a stronger light.

Ibid. Me.] The same ancient versions agree in adding this word; which very properly answers, and



indeed is almost necessarily required to answer, the words *possessor* and *lord* preceding. *Ισραηλ δε ME ουκ εγνω.* LXX. "Israel autem ME non cognovit." Vulg. *Ισραηλ δε MOY ουκ εγνω.* Aq. Theod. The testimony of so scrupulous an interpreter as Aquila is of great weight in this case. And both his and Theodotion's rendering is such, as shows plainly, that they did not add the word MOY to help out the sense; for it only embarrasses it. It also clearly determines, what was the original reading in the old copies, from which they translated. It could not be *רעמי*, which most obviously answers to the version of LXX and Vulg. for it does not accord with that of Aquila and Theodotion. The version of these latter interpreters, however injudicious, clearly ascertains both the phrase, and the order of the words, of the original Hebrew: it was *וְיִשְׂרָאֵל אָמַר לֹא יָדַע*. The word *אָמַר* has been lost out of the text. The very same phrase is used by Jeremiah, chap. iv. 22. *עָמִי אָמַר לֹא יָדַע*; and the order of the words must have been as above represented; for they have joined *יִשְׂרָאֵל* with *אָמַר*, as *in regimine*: they could not have taken it in this sense, *Israel meus non cognovit*, had either this phrase, or the order of the words, been different. I have endeavoured to set this matter in a clear light, as it is the first example of a whole word lost out of the text; of which the reader will find many other plain examples in the course of these notes.

The LXX, Syr. Vulg. read *רעמי*, "and my people:" and so likewise sixteen MSS.

4. *degenerate*] Five MSS. (one of them ancient) read *מְשֻׁמְמִים* without the first י; in Hophal, *corrupted*, not *corruptors*: see the same word, in the same form, and in the same sense, Prov. xxv. 26.

. Ibid.—*are estranged*] Thirty-two MSS. (five ancient) and two editions, read *נִזְרָר*: which reading

determines the word to be from the root *נָחַל* to *alienate*, not from *נָחַץ* to *separate*; so Kimchi understands it. See also Annotat. in Noldium, 68.

Ibid. *they have turned their backs upon him.*] So Kimchi explains it: "they have turned unto him the back, and not the face:" see Jer. ii, 27. vii. 24. I have been forced to render this line paraphrastically; as the verbal translation "they are estranged backward" would have been unintelligible.

5. *On what part—*] The Vulgate renders *עַל מָה*, *super quo*; (see Job xxxviii. 6. 2 Chron. xxxii. 10.) *upon what part*: and so Abendana, on Sal. b. Melech: "There are some who explain it thus: upon what limb shall you be smitten, if you add defection? for already for your sins have you been smitten upon all of them; so that there is not to be found in you a whole limb, on which you can be smitten." Which agrees with what follows: "From the sole of the foot even to the head, there is no soundness therein:" and the sentiment and image is exactly the same with that of Ovid, Pont. ii. 7, 42.

"Vix habet in nobis jam nova plaga locum."

Or that still more expressive line of Euripides; the great force and effect of which Longinus ascribes to its close and compressed structure, analogous to the sense which it expresses:

Γέμω κακῶν δὴ κ' οὐκ ἔσθ' ὅσῃ τέρη.

I'm full of miseries: there's no room for more.

Herc. Fur. 1245. Long. sect. 40.

"On what part will ye strike again; will ye add correction?" This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or whatsoever they were. "Ad verbum certæ personæ intelligendæ sunt, quibus ista

actio [quæ per verbum exprimitur] competit :” as Glassius says in a similar case, Phil. Sacr. i. 3. 22. See ch. viii. 4.

As from ידע, רעד, knowledge; from יעץ, עצד, counsel; from ישן, שנה, sleep, &c. so from יסר is regularly derived סרה, correction.

6. *It hath not been pressed—*] The art of medicine in the east consists chiefly in external applications: accordingly the prophet’s images in this place are all taken from surgery. Sir John Chardin, in his note on Prov. iii. 8. “It shall be health to thy navel, and marrow to thy bones;” observes, that “the comparison is taken from the plasters, ointments, oils, frictions, which are made use of in the east upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines.” Harmer’s Observations on Scripture, vol. ii. p. 488. And in surgery their materia medica is extremely simple: oil making the principal part of it. “In India,” says Tavernier, “they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds.” Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine, cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing. Luke x. 34.

Of the three verbs in this sentence one is in the singular number in the text, another is singular in two MSS (one of them ancient) חבשה; and Syr. and Vulg. render all of them in the singular number.

7—9. *Your country is desolate—*] The description of the ruined and desolate state of the country in these verses does not suit with any part of the prosperous times of Uzziah and Jotham. It very

well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered, whether those instances of idolatry, which are urged in the 29th verse, (the worshipping in groves and gardens,) having been at all times too commonly practised, can be supposed to be the only ones, which the prophet would insist upon in the time of Ahaz; who spread the grossest idolatry through the whole country, and introduced it even into the temple; and, to complete his abominations, made his son pass through the fire to Moloch. It is said, 2 Kings xv. 37. that in Jotham's time "the Lord began to send against Judah Retsin and Pekah:" if we may suppose any invasion from that quarter to have been actually made at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

7. זרים, (at the end of the verse.) This reading, though confirmed by all the ancient versions, gives us no good sense; for "your land is devoured by strangers; and is desolate, as if overthrown by *strangers*," is a mere tautology, or, what is as bad, an identical comparison. Aben Ezra thought, that the word, in its present form, might be taken for the same with זרם, *an inundation*: Schultens is of the same opinion; (see Taylor's Concord.) and Schindler in his Lexicon explains it in the same manner: and so, says Kimchi, some explain it. Abendana endeavours to reconcile it to grammatical analogy in the following manner: "זרים is the same with זרם; that is, as overthrown by *an inundation of waters*: and these two words have the same analogy as קדם and קדים. Or it may be a concrete, of the same form with שכיר; and the mean-

ing will be, as overthrown by rain pouring down violently, and causing a flood." On Sal. b. Melech, in loc. But I rather suppose the true reading to be ור, and have translated it accordingly: the word ור, in the line above, seems to have caught the transcriber's eye; and to have led him into this mistake.

8. *as a shed in a vineyard*;—] A little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman, that kept the garden, or vineyard, during the short season, while the fruit was ripening; (see Job xxvii. 18.) and presently removed, when it had served that purpose. See Harmer, *Observ.* i. 454. They were probably obliged to have such a constant watch, to defend the fruit from the jackals. "The jackal," (Chical of the Turks,) says Hasselquist, (*Travels*, p. 277.) "is a species of *Mustela*, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers." "There is also plenty of the *canis vulpes*, the fox, near the convent of St. John, in the desert, about vintage time; for they destroy all the vines, unless they are strictly watched." *Ibid.* p. 184. See Cant. ii. 15.

Fruits of the gourd kind, melons, water-melons, cucumbers, &c. are much used, and in great request, in the Levant, on account of their cooling quality. The Israelites in the wilderness regretted the loss of the cucumbers and the melons, among the other good things of Egypt; Num. xi. 5. In Egypt the season of water-melons, which are most in request, and which the common people then chiefly live upon, lasts but three weeks. See Hasselquist, p. 256. Tavernier makes it of longer continuance: "L'on y void de grands carreaux de melons et de concom-

bres ; mais beaucoup plus des derniers, dont les Levantins font leur delices. Le plus souvent ils les mangent sans les peler, après quoy ils vont boire une verre d'eau. Dans toute l'Asie c'est la nourriture ordinaire du petit peuple pendant trois ou quatre mois ; toute la famille en vit, et quand un enfant demande à manger, au lieu qu'en France ou ailleurs nous luy donnerions du pain, dans le Levant on luy presente un concombre, qu'il mange cru comme on le vient de cueillir.—Les concombres dans le Levant ont une bonté particuliere, et quoiqu' on les mange crus, ils ne font jamais de mal." Tavernier, Relat. du Serrail, cap. xix.

Ibid. *a city taken by siege.*] So LXX. and Vulg.

9. *Jehovah God of hosts*] As this title of God יְהוָה צְבָאוֹת, "JEHOVAH of hosts," occurs here for the first time, I think it proper to note, that I translate it always, as in this place, "JEHOVAH God of hosts ;" taking it as an elliptical expression for יְהוָה אֱלֹהֵי צְבָאוֹת. This title imports, that JEHOVAH is the God, or Lord, of hosts, or armies ; as he is the Creator, and supreme Governor of all beings in heaven and earth ; and disposeth and ruleth them all in their several orders and stations ; the Almighty, Universal Lord.

10. *Ye princes of Sodom—*] The incidental mention of Sodom and Gomorrah in the preceding verse, suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St. Paul's Epistle to the Romans, xv. 4, 5, and 12, 13. See Locke on the place : and see 29, 30. of this chapter ; which gives another example of the same.

11.—*the fat of fed beasts ; And in the blood—*] The fat and the blood are particularly mentioned,

because these were in all sacrifices set apart to God. The fat was always burnt upon the altar; and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar. See Lev. iv.

11—16. *What have I to do—*] The prophet Amos has expressed the same sentiments with great elegance :

“ I hate, I despise your feasts ;
And I will not delight in the odour of your solemnities :
Though ye offer unto me burnt-offerings ;
And your meat-offerings I will not accept :
Neither will I regard the peace-offering of your fatlings.
Take away from me the noise of your songs ;
And the melody of your viols I will not hear.
But let judgment roll down like waters ;
And righteousness like a mighty stream.”

Amos v. 21—24.

12. *Tread my courts no more—*] So the LXX divide the sentence; joining the end of this verse to the beginning of the next.

13. *The fast, and the day of restraint—*] אֵין וְעֶצְרָה. These words are rendered in many different manners by different interpreters; to a good and probable sense by all; but, I think, by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of אֵין, the LXX manifestly read צוֹם, νηστεῖαν, “the fast.” This Houbigant has adopted. The prophet could not well have omitted the fast in the enumeration of their solemnities; nor the abuse of it, among the instances of their hypocrisy, which he has treated at large with such force and elegance in his 58th chapter. Observe also, that the prophet Joel twice joins together the fast, and the day of restraint:

קדשו צום קראו עצרה

"Sanctify a fast; proclaim a day of restraint:"

Joel i. 14. ii. 15.

Which shows how properly they are here joined together. עצרה, *the restraint*, is rendered, both here and in other places in our English translation, *the solemn assembly*. Certain holy days, ordained by the law, were distinguished by a particular charge, that "no servile work should be done therein." Lev. xxiii. 36. Num. xxix. 35. Deut. xvi. 8. This circumstance clearly explains the reason of the name, *the restraint*, or *the day of restraint*, given to those days.

If I could approve of any translation of these two words, which I have met with, it should be that of the Spanish version of the Old Testament, made for the use of the Spanish Jews: "tortura y detenimiento," "it is a pain and a constraint unto me." But I still think, that the reading of the LXX is more probably the truth.

15. *When ye spread*—] The Syr. LXX, and MS. read בפרשכם, without the conjunction ו.

Ibid. *For your hands*—] Αἱ χεῖρες ὑμῶν. LXX. Manus enim vestræ. Vulg. They seem to have read כִּי יְדֵיכֶם.

16. *Wash ye*—] Referring to the preceding verse, "your hands are full of blood:" and alluding to the legal washings commanded on several occasions. See Lev. xiv. 8, 9, 47.

17. *amend that which is corrupted*] אֲשֶׁרוֹ חֲמוּץ. In rendering this obscure phrase I follow Bochart, (Hieroz. part i. Lib. II. cap. 7.) though I am not perfectly satisfied with his explication of it.

18. *Though your sins were as scarlet*—] שָׁנִי, "scarlet, or crimson," *dibaphum*, *twice dipped*, or *double-dyed*; from שָׁנָה, *iterare*, *to double*, or *to do a thing twice*: this derivation seems much more pro-

bable than that, which Salmasius prefers, from שָׁנָה, *acuere*; from the *sharpness* and strength of the colour; ὀξύφωνος. תֵּלַעַ, the same; properly the *worm, vermiculus*, (from whence *vermeil*;) for this colour was produced from a worm, or insect, which grew in a coccus, or excrescence, of a shrub of the *ilex* kind; (see Plin. Nat. Hist. xvi. 8.) like the cochineal worm in the *Opuntia* of America; (see Ulloa's Voyage, b. v. ch. 2. note to p. 342.) There is a shrub of this kind, that grows in Provence and Languedoc, and produces the like insect, called the *kermes oak*, (see Miller, Dict. *Quercus*;) from *kermex* the Arabic word for this colour; whence our word *crimson* is derived.

“ Neque amissos colores
Lana refert medicata fuco,”

says the poet; applying the same image to a different purpose: to discharge these strong colours is impossible to human art or power; but to the grace and power of God, all things, even much more difficult, are possible and easy.

19. *Ye shall feed on the good of land*;] Referring to ver. 7. it shall not be “devoured by strangers.”

20. *Ye shall be food for the sword*] The LXX and Vulg. read תֹּאכְלֶכֶם, “the sword shall devour you;” which is of much more easy construction than the present reading of the text.

“The Chaldee seems to read בָּחֶרֶב אוֹיֵב תֹּאכְלוּ; ‘ye shall be consumed by the sword of the enemy.’ Syr. also reads בָּחֶרֶב, and renders the verb passively. And the rhythmus seems to require this addition.”
DR. JUBB.

21.—*become a harlot*.] See Lowth, Comment. on the place; and De S. Poes. Hebr. Præl. xxxi.

22. *wine mixed with water*.] An image used for the *adulteration* of wine, with more propriety, than

may at first appear, if what Thevenot says of the people of the Levant of late times was true of them formerly : he says, " they never mingle water with their wine to drink ; but drink by itself what water they think proper for abating the strength of the wine." " Lorsque les Persans boivent du vin, ils le prennent tout pur, à la façon des Levantins, qui ne le mêlent jamais avec de l'eau ; mais en buvant du vin, de temps en temps ils prennent un pot d'eau, et en boivent de grand traits." Voyage, part ii. Liv. II. chap. 10. " Ils (les Turcs) n'y meslent jamais d'eau, et se moquent des Chrétiens, qui en mettent, ce qui leur semble tout à fait ridicule." Ibid. part i. chap. 24.

It is remarkable, that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water ; the Hebrews on the contrary generally mean by it wine made stronger and more inebriating, by the addition of higher and more powerful ingredients ; such as honey, spices, defrutum, (or wine inspissated by boiling it down to two-thirds, or one-half, of the quantity,) myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupifying, ingredients, which Helen mixed in the bowl together with the wine for her guests oppressed with grief, to raise their spirits ; the composition of which she had learned in Egypt :

Αὐτὴ δ' εἰς οἶνον βάλε φάρμακον, σὺθεν εἶπεν,
 Νηπιόνες τ' ἀχόλῳ τε, κακῶν ἐπίληθον ἀπάντων.

Homer. Odyss. Δ'. 220.

" Meanwhile, with genial joy to warm the soul,
 Bright Helen mix'd a mirth inspiring bowl ;
 Temper'd with drugs of sovereign use, t' assuage
 The boiling bosom of tumultuous rage :
 Charm'd with that virtuous draught, th' exalted mind
 All sense of wo delivers to the wind."

Pope.

Such was "the spiced wine and the juice of pomegranates," mentioned Cant. viii. 2. And how much the eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject. Amoen. Exot. Fasc. iii. Obs. 15.

Thus the drunkard is properly described, (Prov. xxiii. 30.) as one "that seeketh *mixed* wine;" and is "mighty to *mingle* strong drink:" Isaiah v. 22. And hence the Psalmist took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah, (li. 17.) "the cup of trembling," (causing intoxication and stupefaction; see Chappelow's note on Hariri, p. 33.) containing, as St. John expresses in Greek the Hebrew idea, with the utmost precision, though with a seeming contradiction in terms, *κατακραμμένον ἀκρατον*, *merum mixtum*, pure wine made yet stronger by a mixture of powerful ingredients. Rev. xiv. 10. "In the hand of JEHOVAH," saith the Psalmist, (Psal. lxxv. 9.) "there is a cup, and the wine is turbid: it is full of a mixed liquor, and he poureth out of it:" (or rather, 'he poureth it out of one vessel into another,' to mix it perfectly; according to the reading expressed by the ancient versions, *יָרַר מִתּוֹ אֵל זֶה* :) "verily the dregs thereof," (the thickest sediment of the strong ingredients mingled with it,) "all the ungodly of the earth shall wring them out, and drink them."

23. *associates*—] The LXX, Vulg. and four MSS. read *חֲבֵרֵי*, without the conjunction *ו*.

24. *Aha! I will be eased*—] Anger, arising from a sense of injury and affront, especially from those, who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation: and revenge, executed to the full on the offenders, removes that un-

easiness, and consequently is pleasing and quieting, at least for the present. Ezekiel introduces God expressing himself in the same manner :

“ And mine anger shall be fully accomplished ;
And I will make my fury rest upon them ;
And I will give myself ease.” Chap. v. 13.

This is a strong instance of the metaphor called Anthropopathia ; by which, throughout the Scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections ; the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God ; and that with the utmost liberty and latitude of application. The foundation of this is obvious ; it arises from necessity : we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting : when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty : this is true of metaphor in general, and in particular of this kind of metaphor ; which is used with great elegance and sublimity in the sacred poetry : and, what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this : when the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion ; we overlook the metaphor, and take it as a proper attribute : but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger, and the pleasure of revenge, is attributed to God ; we are immediately shocked at the application, the impropriety strikes us at once ; and the mind, casting about for something in the Divine nature analogous to the image, lays hold on some

great, obscure, vague idea, which she endeavours in vain to comprehend, and is lost in immensity and astonishment. See de S. Poësi Hebr. Præl. xvi. sub fin. where this matter is treated and illustrated by examples.

25. *in the furnace*] The text has כביר; which some render, "*as with soap*:" as if it were the same with כבירית; so Kimchi: but soap can have nothing to do with the purifying of metals: others, "*according to purity, or purely*," as our Version. Le Clerc conjectured, that the true reading is כביר, "*as in the furnace*;" see Ezek. xxii. 18, 20. Dr. Durell proposes only a transposition of letters כביר to the same sense: and so likewise Archbishop Secker. That this is the true reading is highly probable.

26. *And after this—*] The LXX, Syr. Chald. and eighteen MSS. add the conjunction ו.

27. "*in judgment*;" by the exercise of God's strict justice in destroying the obdurate, (see ver. 28.) and delivering the penitent: "*in righteousness*;" by the truth and faithfulness of God in performing his promises.

29, 30. *For ye shall be ashamed of the ilexes—*] Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated; with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterward very much addicted to this species of idolatry.

“ When I had brought them into the land;
Which I swore that I would give unto them ;
Then they saw every high hill, and every thick tree :
And there they slew their victims ;
And there they presented the provocation of their offerings ;
And there they placed their sweet savour ;
And there they poured out their libations.”

Ezek. xx. 28.

“ On the tops of the mountains they sacrifice ;
And on the hills they burn incense :
Under the oak, and the poplar ;
And the ilex, because her shade is pleasant.”

Hosea iv. 13.

Of what particular kinds the trees here mentioned are, it cannot be determined with certainty. In regard to אֵיל, in this place of Isaiah, as well as in Hosea, Celsius (Hierobot.) understands it of the terebinth : because the most ancient interpreters render it so ; in the first place the LXX. He quotes eight places ; but in three of these eight places the copies vary, some having δρυς instead of τερσερινθος. And he should have told us, that these same LXX render it in sixteen other places by δρυς : so that their authority is really against him ; and the LXX *stant pro quercu*, contrary to what he says at first setting out. Add to this, that Symmachus, Theodotion, and Aquila, generally render it by δρυς ; the latter only once rendering it by τερσερινθος. His other arguments seem to me not very conclusive : he says, that all the qualities of אֵיל agree to the terebinth ; that it grows in mountainous countries ; that it is a strong tree ; long-lived ; large and high ; and deciduous. All these qualities agree just as well to the oak, against which he contends ; and he actually attributes them to the oak in the very next section. But, I think, neither the oak, nor the terebinth, will do in this place of Isaiah, from the last circum-

stance, which he mentions, their being deciduous ; where the prophet's design seems to me to require an ever-green : otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress, and total desolation ; parallel to that of a garden without water, that is, wholly burnt up and destroyed. An ancient, who was an inhabitant and a native of this country, understands it, in like manner, of a tree blasted with uncommon and immoderate heat : "velut arbores, cum frondes æstu torrente decusserunt." Ephræm Syr. in loc. Edit. Assemani. Compare Psal. i. 4. Jer. xvii. 8. Upon the whole, I have chosen to make it the ilex ; which word Vossius (Etymolog.) derives from the Hebrew עֲלֵז ; that, whether the word itself be rightly rendered or not, I might at least preserve the propriety of the poetical image.

29. *For ye shall be ashamed*] עֲבוּרָה, in the second person, Vulg. Chald. two MSS. and one edition ; and in agreement with the rest of the sentence.

30. —*whose leaves*] Twenty-six MSS. and three editions read עֲלֵז, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind, which want only the same authority to rectify them.

30. —*a garden wherein is no water,*] In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries, but what has such a certain supply ; either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper

season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden, planted with every tree pleasant to the sight and good for food; adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water: (Gen. ii. 10. and see xiii. 10.) "And a river went out of Eden to water the garden."

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect.

"Damascus," says Maundrell, p. 122. "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a city in a vast wood. The gardens are thick set with fruit-trees of all kinds, kept fresh and verdant by the waters of Barrady, (the Chrysorrhoea of the ancients,) which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before-mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood. Insomuch, that there is not a garden but has a fine quick stream running through it. Barrady is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city; and, after about three or four

hours' course, finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as Strabo, Lib. XVI. Pliny, v. 18. testify; who say, "that this river was expended in canals, and drunk up by watering the place."

"The best sight," says the same Maundrell, p. 39. "that the palace [of the Emir of Beroot, anciently Berytus,] affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange-trees, of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden: there being little outlets cut at every tree, for the stream, as it passed by, to flow out, and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description, *Amoen. Exot.* p. 193.

This gives us a clear idea of the מַיִם מְדֻּבְּרִים, mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the phrase properly signifies. The prophet Jeremiah has imitated, and elegantly amplified, the passage of the Psalmist above referred to:

"He shall be like a tree planted by the water side,
And which sendeth forth her roots to the aqueduct:
She shall not fear, when the heat cometh;
But her leaf shall be green;
And in the year of drought she shall not be anxious,
Neither shall she cease from bearing fruit." Jer. xvii. 8.

From this image the son of Sirach has most beautifully illustrated the influence and the increase of religious wisdom in a well prepared heart :

" I also come forth as a canal from a river,
And as a conduit flowing into a paradise.
I said: I will water my garden,
And I will abundantly moisten my border :
And lo ! my canal became a river,
And my river became a sea." *Eccles xxiv. 30, 31.*

This gives us the true meaning of the following elegant proverb :

" The heart of the king is like the canals of waters in the hand of JEHOVAH ;
Whithersoever it pleaseth him, he inclineth it." *Prov. xxi. 1.*

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir, through the garden, by different canals, is at the will of the gardener :

" Et, quum exustus ager morientibus aestuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva."
Virg. Georg. I. 107.

Solomon mentions his own works of this kind :

" I made me gardens, and paradises ;
And I planted in them all kinds of fruit-trees.
I made me pools of water,
To water with them the grove flourishing with trees."
Eccles. ii. 5, 6.

Maundrell, (p. 88.) has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them ; which will give us a perfect no-

tion of the contrivance and design of such reservoirs. "As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces: in their length there is some difference between them; the first being about one hundred and sixty paces long; the second, two hundred; the third, two hundred and twenty. They are all lined with wall, and plastered; and contain a great depth of water."

The immense works, which were made by the ancient kings of Egypt, for recovering the waters of the Nile, when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind, than the reservoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole, or dam, was built. The water of the lake so formed had near twenty fathom depth; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam: a great flood came, and raised the lake above its usual height: the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the

neighbouring towns, and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. See also Sale, Prelim. sect. i. and Michaelis, *Questions aux Voyageurs Danois*, No. 94. Niebuhr, *Descript. de l'Arabie*, p. 240.

CHAP. II.

THE prophecy contained in the second, third, and fourth chapters, makes one continued discourse. The first five verses of chapter second fortell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter is foretold the punishment of the unbelieving Jews, for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and moreover the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. The whole third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Sion. Chap. iv. 2—6. promises to the remnant, which shall have escaped this severe purgation, a future restoration to the favour and protection of God.

This prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah; as Isaiah is said to have prophesied in his reign; to which time not any of his prophecies is so applicable as that of these chapters. The seventh verse of the second, and the latter part of the third chapter, plainly point

out times in which riches abounded, and luxury and delicacy prevailed. Plenty of silver and gold could only arise from their commerce; particularly from that part of it, which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above-mentioned, while the port of Elath was in their hands: it was lost under Ahaz, and never recovered.

2. —*in the latter days*—] “Wherever the latter times are mentioned in Scripture, the days of the Messiah are always meant;” says Kimchi on this place: and, in regard to this place, nothing can be more clear and certain. The prophet Micah, (chap. iv. 1—4.) has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words, with little and hardly any material variation: for as he did not begin to prophesy till Jotham’s time, and this seems to be one of the first of Isaiah’s prophecies, I suppose Micah to have taken it from hence. The variations, as I said, are of no great importance. Verse second, וְהָיָה after וְהָיָה, a word of some emphasis, may be supplied from Micah, if dropped in Isaiah: an ancient MS. has it here in the margin: it has in like manner been lost in chap. liii. 4. (see note on the place :) and in Psal. xxii. 29. where it is supplied by Syr. and LXX. Instead of כָּל הַגּוֹיִם, *all the nations*, Micah has only עַמִּים, *peoples*; where Syr. has כָּל עַמִּים, *all peoples*, as probably it ought to be. Verse third, for the second וְהָיָה read וְהָיָה, seventeen MSS. two editions, LXX, Vulg. Syr. Chald. and so Micah iv. 2. Verse fourth, Micah adds, עַרְיָה, *afar off*, which the Syriac also reads in this parallel place of Isaiah. It is also to be observed, that Micah has improved the passage by adding a verse, or sentence, for imagery and expression worthy even of the elegance of Isaiah:

"And they shall sit, every man under his vine;
And under his fig-tree, and none shall affright them:
For the mouth of JEHOVAH God of hosts hath spoken it."

The description of well established peace, by the image of "beating their swords into plough-shares, and their spears into pruning-hooks," is very poetical. The Roman poets have employed the same image: Martial, xiv. 34. "*Falx ex ense.*"

"*Pax me certa ducis placidos curvavit in usus:
Agricolæ nunc sum; militis ante fui.*"

The prophet Joel hath reversed it, and applied it to war prevailing over peace:

"Beat your plough-shares into swords;
And your pruning-hooks into spears." Joel iii. 10.

And so likewise the Roman poets:

"*Non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.*"
Virg. Georg. I. 506.

"*Bella diu tenuere viros: erat aptior ensis
Vomere: cedebat taurus arator equo.
Sarcula cessabant; versique in pila ligones;
Factaque de rastro pondere cassis erat.*"
Ovid. Fast. I. 697.

The prophet Ezekiel has presigned the same great event with equal clearness, though in a more abstruse form, in an allegory; from an image, suggested by the former part of the prophecy, happily introduced, and well pursued:

"Thus saith the Lord JEHOVAH:
I myself will take from the shoot of the lofty cedar;
Even a tender cion from the top of his cions will I pluck off:

And I myself will plant it on a mountain high and eminent.
 On the lofty mountain of Israel will I plant it;
 And it shall exalt its branch, and bring forth fruit;
 And it shall become a majestic cedar:
 And under it shall dwell all fowl of every wing;
 In the shadow of its branches shall they dwell:
 And all the trees of the field shall know,
 That I JEHOVAH have brought low the high tree;
 Have exalted the low tree;
 Have dried up the green tree;
 And have made the dry tree to flourish:
 I JEHOVAH have spoken it, and will do it."

Ezek. xvii. 22—24.

The word *וְרִנָּה* in this passage, ver. 22, as the sentence now stands, seems incapable of being reduced to any proper construction or sense; none of the ancient versions acknowledge it, except Theodotion, and Vulg.; and all but the latter vary very much from the present reading of this clause. Houbigant's correction of the passage, by reading, instead of *וְרִנָּה*, *וְרִנָּה וְרִנָּה*, (*and a tender cion*), which is not very unlike it, (perhaps better *וְרִנָּה*, with which the adjective *רַחֵם* will agree without alteration,) is ingenious and probable; and I have adopted it in the above translation.

6. *they are filled with diviners*—] Heb. *They are filled from the east*; or, *more than the east*. The sentence is manifestly imperfect. The LXX, Vulg. and Chaldee, seem to have read *מִמְּזֵקִים*; and the latter, with another word before it signifying *idols*: *they are filled with idols as from of old*. Houbigant for *מִמְּזֵקִים* reads *מִמְּזֵקִים*, as Brentius had proposed long ago. I rather think, that both words together give us the true reading: *מִמְּזֵקִים מִמְּזֵקִים*, *with divination from the east*; and that the first word has been by mistake omitted, from its similitude to the second.

Ibid. *And they multiply—*] Seven MSS. and one edition read *וַיַּבְדּוּ*. “Read *וַיַּבְדּוּ*: and have joined themselves to the children of strangers; that is, in marriage, or worship.” Dr. JUBB. So Vulg. *adhæserunt*. Compare chap. xiv. 1. But the very learned professor Chevalier Michaelis has explained the word *וַיַּבְדּוּ*, Job xxx. 7. (German translation, note on the place) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a sense here. *וַיַּבְדּוּ*, the noun, means corn springing up, not from the seed regularly sown on cultivated land, but in the untilled field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten. The LXX seem to have understood the verb here in this sense, reading it as Vulg. seems to have done: this justifies their version, which it is hard to account for in any other manner: *καὶ γάρ τε πολλὰ ἀλλοτρίαι ἐγένοντο αὐτοῖς*. Compare Hos. v. 7. and LXX there.

7. *And his land is filled with horses*] This was in direct contradiction to God’s command in the law: “But he [the king] shall not multiply horses to himself; nor cause the people to return to Egypt, to the end that he should multiply horses:—neither shall he greatly multiply to himself silver and gold.” Deut. xvii. 16, 17. Uzziah seems to have followed the example of Solomon, (see 1 Kings x. 26—29.) who first transgressed in these particulars: he recovered the port of Elath on the Red Sea, and with it that commerce, which, in Solomon’s days, had “made silver and gold as plenteous at Jerusalem as stones:” 2 Chron. i. 15. He had an army of 307,500 men; in which, as we may infer from this testimony of Isaiah, the chariots and horse made a considerable part. “The law

above-mentioned was to be a standing trial of prince and people, whether they had trust and confidence in God their deliverer." See Bp. Sherlock's Discourses on Prophecy, Dissert. iv. where he has excellently explained the reason and effect of the law, and the influence which the observance or neglect of it had on the affairs of the Israelites.

8. *And his hand is filled with idols*] Uzziah and Jotham are both said, (2 Kings xv. 3, 4. and 34, 35.) "to have done that which was right in the sight of the Lord;" (that is, to have adhered to, and maintained, the legal worship of God, in opposition to idolatry, and all irregular worship; for to this sense the meaning of that phrase is commonly to be restrained;) "save that the high places were not removed, where the people still sacrificed and burned incense." There was hardly any time, when they were quite free from this irregular and unlawful practice; which they seem to have looked upon as very consistent with the true worship of God; and which seems in some measure to have been tolerated, while the tabernacle was removed from place to place, and before the temple was built. Even after the conversion of Manasseh, when he had removed the strange gods, and commanded Judah to serve JEHOVAH the God of Israel; it is added, "Nevertheless the people did sacrifice still on the high places, yet unto JEHOVAH their God only." 2 Chron. xxxiii. 17. The worshipping on the high places therefore does not necessarily imply idolatry: and from what is said of these two kings, Uzziah and Jotham, we may presume, that the public exercise of idolatrous worship was not permitted in their time. The idols therefore here spoken of must have been such as were designed for a private and secret use. Such probably were the teraphim so often mentioned in Scripture; a kind of household

gods, of human form, as it should seem, (see 1 Sam. xix. 13. and compare Gen. xxxi. 34.) of different magnitude, used for idolatrous and superstitious purposes; particularly for divination, and as oracles, which they consulted for direction in their affairs.

9. —*shall [be bowed down]* This has reference to the preceding verse: they bowed themselves down to their idols; therefore shall they be bowed down and brought low under the avenging hand of God.

10. *When he ariseth to strike the earth with terror.*] On the authority of LXX, confirmed by the Arabic, and an ancient MS. I have here added to the text a line, which in the 19th and 21st verses is repeated together with the preceding line, and has, I think, evidently been omitted by mistake in this place. The MS. here varies only in one letter from the reading of the other two verses: it has *וְהָיָה* instead of *וְהָיָה*.

11. —*be humbled*] “For *שָׁפַל יִשְׂרָאֵל*, read *שָׁפַל יִשְׂרָאֵל*.” DR. DURELL. Which rectifies the grammatical construction.

13—16. *Even against all the cedars—*] These verses afford us a striking example of that peculiar way of writing, which makes a principle characteristic of the parabolical or poetical style of the Hebrews, and in which their prophets deal so largely: namely, their manner of exhibiting things divine, spiritual, moral, and political, by a set of images taken from things natural, artificial, religious, historical; in the way of metaphor or allegory. Of these nature furnishes much the largest and the most pleasing share; and all poetry has chiefly recourse to natural images, as the richest and most powerful source of illustration. But it may be observed of the Hebrew poetry in particular, that in the use of such images, and in the application of them in the way of illustration and ornament, it is more regular and

constant than any other poetry whatever ; that it has, for the most part, a set of images appropriated in a manner to the explication of certain subjects. Thus you will find, in many other places beside this before us, that cedars of Libanus and oaks of Basan are used, in the way of metaphor and allegory, for kings, princes, potentates, of the highest rank ; high mountains and lofty hills, for kingdoms, republics, states, cities ; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war ; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life ; such as those of Tyre and Sidon : for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarshish are in Scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries ; as Tarshish was the most celebrated mart of those times, frequented of old by the Phenicians, and the principal source of wealth to Judea and the neighbouring countries. The learned seem now to be perfectly well agreed, that Tarshish is Tartessus, a city of Spain, at the mouth of the river Bætis ; whence the Phenicians, who first opened this trade, brought silver and gold, (Jer. x. 9. Ezek. xxvii. 12.) in which that country then abounded ; and pursuing their voyage still further to the Cassiterides, (Bochart. Canaan, I. cap. 39. Heut, Hist. de Commerce, p. 194.) the islands of Scilly and Cornwall, they brought from thence lead and tin.

Tarshish is celebrated in Scripture, (2 Chron. viii. 17, 18. ix. 21.) for the trade which Solomon car-

ried on thither, in conjunction with the Tyrians. Jehosaphat (1 Kings xxii. 48. 2 Chron. xx. 36.) attempted afterward to renew that trade; and from the account given of his attempt it appears, that his fleet was to sail from Eziongeber on the Red Sea; they must therefore have designed to sail round Africa, as Solomon's fleet probably had done before; (see Hent, *Histoire de Commerce*, p. 32.) for it was a three years' voyage; (2 Chron. ix. 21.) and they brought gold from Ophir, probably on the coast of Arabia, silver from Tartessus, and ivory, apes, and peacocks, from Africa. "אֶפְרַיִם, Afri, *Africa*, the Roman termination, *Africa terra*. אֶפְרַיִם, some city, or country, in Africa. So Chald. on 1 Kings xxii. 49. where he renders אֶפְרַיִם by תַּרְשִׁישׁ; and compare 2 Chron. xx. 36. from whence it appears, that to go to Ophir and to Tarshish is one and the same thing." Dr. Juss. It is certain, that under Pharaoh Necho, about two hundred years afterward, this voyage was made by the Egyptians. (Herodot. iv. 42.) They sailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years; just the same time that the voyage under Solomon had taken up. It appears likewise from Pliny, (Nat. Hist. ii. 67.) that the passage round the Cape of Good Hope was known and frequently practised before his time; by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus king of Egypt; and Cælius Antipater, a historian of good credit, somewhat earlier than Pliny, testifies, that he had seen a merchant, who had made the voyage from Gades to Æthiopia. The Portuguese under Vasco de Gama, near three hundred years ago, recovered this navigation, after it had been intermitted and lost for many centuries.

18.—*shall disappear*] The ancient versions, and an ancient MS. read *יהי*, plural.

19—21. *into caverns of rocks*—] The country of Judea, being mountainous and rocky, is full of caverns; as it appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large, that David with six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there. (1 Sam. xxiv.) Josephus, (Antiq. Lib. XIV. cap. 15. and Bell. Jud. Lib. I. cap. 16.) tells us of a numerous gang of banditti, who, having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says Strabo, Lib. XVI. "are two mountains called Trachones; [from which the country has the name of Trachonitis:] and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns; one of which will hold four thousand men." Tavernier (Voyage de Perse, part ii. ch. 4.) speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain; in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two foot square: on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. Strabo describes the habitations of the Troglodytæ to

have been somewhat of this kind." Maundrell, p. 118. The Horites, who dwelt in mount Seir, were Troglodytes, as their name חֲרִיתִים imports. But those mentioned by Strabo were on each side of the Arabian gulph. Mohammed (Koran, chap. xv. and xxvi.) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains, to secure themselves." Thus, "because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strong holds." (Judges vi. 2.) To these they betook themselves for refuge in times of distress, and hostile invasion: "When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves, in caves, and in thickets, and in rocks, and in high places, and in pits." (1 Sam. xiii. 6. and see Jer. xli. 9.) Therefore "to enter into the rock; to go into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to express terror and consternation. The prophet Hosea hath carried the same image further, and added great strength and spirit to it:

"They shall say to the mountains, Cover us;
And to the hills, Fall on us."

Hos. x. 8.

Which image, together with these of Isaiah, is adopted by the sublime author of the Revelation, (chap. vi. 15, 16.) who frequently borrows his imagery from our prophet.

20. —*which they have made to worship*—] The word לְ, *for himself*, is omitted by an ancient MS. and is unnecessary. It does not appear, that any copy of LXX has it, except MS. Pachom. and MS. I. D. II. and they have *εἰδωλὰ*, לְ, plural.

Ibid. —*to the moles*—] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge;

and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bellonius, Greaves, P. Lucas, and many other travellers, speak of bats of an enormous size, as inhabiting the Great Pyramid. See Harmer, *Observ.* vol. ii, 455. Three MSS. express חַרְמִית, *the moles*, as one word.

CHAP. III.

1. *Every stay and support.*—] Heb. “the support masculine, and the support feminine:” that is, every kind of support, whether great or small, strong or weak. “*Al kamîtz, wal-kamîtzah*; the wild beast, male and female. Proverbially applied both to fishing and hunting; *i. e.* I seized the prey, great or little, good or bad. From hence, as Schultens observes, is explained, Isa. iii. 1. literally the *male and female stay*: *i. e.* the strong and weak, the great and small.” Chappelow, note on Hariri, Assembly I. Compare Eccles. ii. 8.

The two following verses, 2, 3. are very clearly explained by the sacred historian’s account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: “And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.” 2 Kings xxiv. 14.

4. *I will make boys their princes*—] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zekediah, the last of them, by Nebuchadnezzar.

6. —*of his father’s house.*] For בית, the an-

cient interpreters seem to have read מְנַחֵם : τοῦ οἴκου σου τοῦ πατρὸς αὐτοῦ : LXX. domesticum patris sui : Vulg. which gives no good sense. (But LXX, MS. 1. D. II. for οἴκου, has οἴκου.) And, *his brother, of his father's house*, is little better than a tautology. The case seems to require, that the man should apply to a person of some sort of rank and eminence ; one that was the head of his father's house ; (see Josh. xxii. 14.) whether of the house of him, who applies to him, or of any other ; רִאשׁ כְּנִיז אָבִיו. I cannot help suspecting therefore, that the word שׁוֹ has been lost out the text.

Ibid.—*saying*] Before שָׂרָא, *garment*, two MSS. (one ancient) and the Babylonish Talmud, have the word לְאָמִר : and so LXX, Vulg. Syr. Chald. I place it, with Houbigant, after שָׂרָא.

Ibid. —*take by the garment.*] That is, shall entreat him in a humble and supplicating manner. "Ten men shall take hold of the skirt of him that is a Jew ; saying : let us go with you ; for we have heard that God is with you." Zech. viii. 23. And so in Isaiah, chap. iv. 1. the same gesture is used to express earnest and humble entreaty. The behaviour of Saul towards Samuel was of the same kind, when he laid hold on the skirt of his raiment : 1 Sam. xv. 27. The preceding and following verses show, that his whole deportment, in regard to the prophet, was full of submission and humility.

Ibid. *And let thy hand support—*] Before יָדְךָ אֵלֶיךָ a MS. adds תִּתֵּן ; another MS. adds in the same place תִּקַּח בְּיָדְךָ, which latter seems to be a various reading of the two preceding words, making a very good sense ; "take into thy hand our ruinous state." Twenty-one MSS. and three editions, and the Babylonish Talmud, have יָדְךָ, plural.

7. *Then shall he openly declare—*] The LXX, Syr. and Jerom. read וַיֹּאמֶר, adding the conjunction ; which seems necessary in this place.



Ibid. *For in my house is neither bread nor raiment.*] “It is customary through all the east,” says Sir J. Chardin, “to gather together an immense quantity of furniture and clothes; for their fashions never alter.” Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. “The kings of Persia,” says the same author, “have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted.” Harmer, *Observ.* ii. 11, and 88. A great quantity of provision for the table was equally necessary. The daily provision for Solomon’s household, whose attendants were exceedingly numerous, was proportionably great. 1 Kings iv. 22, 23. Even Nehemiah, in his strait circumstances, had a large supply daily for his table; at which were received a hundred and fifty of the Jews and rulers, beside those that came from among the neighbouring heathens. Neh. v. 17, 18.

This explains the meaning of the excuse made by him, that is desired to undertake the government: he alleges, that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality, as the law of custom required of persons of superior rank. See Harmer’s *Observations*, i. 340. ii. 88.

8. —*the cloud*] This word appears to be of very doubtful form, from the printed editions, the MSS. and the ancient versions. The first jod in װ, which is necessary according to the common interpretation, is in many of them omitted: the two last letters are upon a rasure in two MSS. I think it should be װ, as the Syriac reads; and that the allusion is to the cloud, in which the glory of the Lord appeared above the tabernacle; see Exod. xvi. 9, 10. xl. 34—38. Num. xvi. 41, 42.

10. *Pronounce ye—*] The reading of this verse is very dubious. The LXX for אמרו read נאמרו; or both, אמרו נאמרו: and כי לא טוב לנו. Διηγεσμεν τον διαλογον, ουδ' δυσχεροσ ημιν ουδω. Perhaps, for אמרו, the true reading may be אשרו, *bless ye*: or אמרו אשרו, *say ye, blessed is—* Vulg. and an ancient MS. read, in the singular number, אכל, *comedet*.

12. *Pervert*] בלעו, *swallow*. Among many unsatisfactory methods of accounting for the unusual meaning of this word, in this place, I choose Jarchi's explication, as making the best sense. "Read בלעו, *confound*. Syr." DR. JUBB. "Read בלעו, *disturb*, or *trouble*." SECKER. So LXX.

13. *—his people*] עמי, LXX.

14. *—my vineyard*] כרמי, LXX, Chald. Jerom.

15. *And grind the faces*] The expression and the image is strong, to denote grievous oppression; but is exceeded by the prophet Micah:

"Hear, I pray you, ye chiefs of Jacob;

And ye princes of the house of Israel:

Is it not yours to know what is right?

Ye that hate good, and love evil:

Who tear their skin from off them;

And their flesh from off their bones:

Who devour the flesh of my people;

And flay from off them their skin:

And their bones they dash in pieces;

And chop them asunder, as morsels for the pot;

And as flesh thrown into the midst of the cauldron."

Micah iii. 1—3.

In the last line but one, for באשר, read, by the transposition of a letter, כשאר, with the LXX, and Chald.

16. *And falsely setting off their eyes with paint*] Heb. *falsifying* their eyes. I take this to be the true meaning and literal rendering of the word; from עקר

The Masoretes have pointed it, as if it were from קִיב , a different word. This arose, as I imagine, from their supposing, that the word was the same with קִיב , Chald. *intueri, innuere oculis*; or that it had an affinity with the noun קִיב , which the Chaldeans, or the Rabbins at least, use for *stibium*, the mineral which was commonly used in colouring the eyes. See Jarchi's Comment on the place. Though the colouring of the eyes with *stibium* be not particularly here expressed, yet I suppose it to be implied; and so the Chaldee paraphrase explains it: "*stibio linitis oculis.*" This fashion seems to have prevailed very generally among the eastern people in ancient times; and they retain the very same to this day.

Pietro della Valle, giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Baghdad, whom he married in that country, (Viaggi tom. I. Lettera 17.) says, "Her eyelashes, which are long, and, according to the custom of the east, dressed with *stibium*, (as we often read in the holy Scriptures of the Hebrew women of old, (Jer. iv. 30. Ezek. xxiii. 40.) and in Xenophon of Astyages the grandfather of Cyrus, and of the Medes of that time, Cyropæd. Lib. I.) give a dark, and at the same time a majestic shade to the eyes." "Great eyes," says Sandys, Travels, p. 67. speaking of the Turkish women, "they have in principal repute; and of those the blacker they be, the more amiable: in-so-much that they put between the eyelids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *Alcohol*; which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight,

and repelleth ill humours." "Vis ejus [stibii] astringere ac refrigerare, principalis autem circa oculos; namque ideo etiam plerique Platyophthalmion id appellavere, quoniam in calliblepharis mulierum dilatat oculos; et fluxiones inhibet oculorum exulcerationesque." Plin. Nat. Hist. xxxiii. 6.

"Ille supercilium madida fuligine tinctum
Obliqua producit acu, pingitque tremantes
Attollens oculos."

Juv. Sat. II. 92.

"But none of those [Moorish] ladies," says Dr. Shaw, (Travels, p. 294. fol.) "take themselves to be completely dressed, till they have tinged the hair and edges of their eyelids with *Al-cahol*, the powder of lead ore. This operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eyelids, over the ball of the eye." Ezekiel (xxiii. 40.) uses the same word in the form of a verb, כָּהַל עֵינַי, "thou didst dress thine eyes with *Al-cahol*;" which the LXX render *εστίβεις τοὺς ὀφθαλμούς σου*, "thou didst dress thine eyes with *stibium*;" just as they do, when the word כָּהַל is employed: (compare 2 Kings ix. 30. Jer. iv. 30.) they supposed therefore, that כָּהַל and כָּהַל, or, in the Arabic form, *Al-cahol*, meant the same thing; and probably the mineral used of old, for this purpose, was the same that is used now; which Dr. Shaw, (ibid. note,) says, is "a rich lead ore, pounded into an impalpable powder." *Alcoholados*; the word *מִשְׁכָּה*, in this place, is thus rendered in an old Spanish translation. Sanctius. See also Russell's Nat. Hist. of Aleppo, p. 102. The following inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and from the nature of the subject, have been

very obscure, even to the most ancient interpreters, which we have of it ; and, from its obscurity, must have been also peculiarly liable to the mistakes of transcribers : however, it is rather matter of curiosity than of importance ; and indeed it is, upon the whole, more intelligible, and less corrupted, than one might have reasonably expected. Clemens Alexandrinus (*Pædag. Lib. II. cap. 12.*) and Julius Pollux (*Lib. VII. cap. 22.*) have each of them preserved, from a comedy of Aristophanes, now lost, a similar catalogue of the several parts of the dress and ornaments of a Grecian lady ; which though much more capable of illustration from other writers, though of later date, and quoted and transmitted down to us by two different authors ; yet seems to be much less intelligible, and considerably more corrupted, than this passage of Isaiah. Salmasius has endeavoured, by comparing the two quotations, and by much critical conjecture and learned disquisition, to restore the true reading, and to explain the particulars ; with what success, I leave to the determination of the learned reader, whose curiosity shall lead him to compare the passage of the comedian with this of the prophet, and to examine the critic's learned labours upon it. *Exercit. Plinian. p. 1148.* or see *Clem. Alex.* as cited above, *Edit. Potter*, where the passage as corrected by Salmasius is given.

Nich. Guil. Schroëderus, professor of Oriental languages in the university of Marburg, has published a very learned and judicious treatise upon this passage of Isaiah. The title of it is, "*Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Iesai iii. v. 16—24. Lugd. Bat. 1745.*" 4to. As I think no one has handled this subject with so much judgment and ability as this author, I have for the most part followed him, in giving the explanation of the several terms denoting

the different parts of dress, of which this passage consists; signifying the reasons of my dissent, where he does not give me full satisfaction.

17. —*will the Lord humble—*] *ταπεινωσει*, LXX; and so Syr. and Chald. For *נחם* they read *נחל*.

Ibid. —*expose their nakedness*] It was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such, as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. Nahum, denouncing the fate of Niniveh, paints it in very strong colours:

“Behold, I am against thee, saith JEHOVAH God of hosts:
And I will discover thy skirts upon thy face;
And I will expose thy nakedness to the nations;
And to the kingdoms thy shame.
And I will throw ordures upon thee;
And I will make thee vile, and set thee as a gazing stock.”

Nahum iii. 5, 6.

18. —*the ornaments of the feet-rings—*] The late learned Dr. Hunt, professor of Hebrew and Arabic in the university of Oxford, has very well explained the word *נָחֵם*, both verb and noun, in his very ingenious Dissertation on Prov. vii. 22, 23. The verb means to skip, to bound, to dance along; and the noun, those ornaments of the feet, which the eastern ladies wore; chains, or rings, which made a tinkling sound as they moved nimbly in walk-

ing. Eugène Roger, Description de la Terre Sainte, Liv. II. chap. 2. speaking of the Arabian women, of the first rank, in Palestine, says, "Au lieu de bracelets elles ont de menottes d'argent, qu'elles portent aux poignets et aux pieds; où sont attachez quantité de petits annelets d'argent, qui font un cliquetis comme d'une cymbale, lorsqu'elles cheminent ou se mouvent quelque peu." See Dr. Hunt's Dissertation; where he produces other testimonies to the same purpose from authors of travels.

Ibid. —*the net-works*] I am obliged to differ from the learned Schroëderus, almost at first setting out: he renders the word שְׁנִיטָה by *soliculi*, little ornaments, bullæ, or studs, in shape representing the sun, and so answering to the following word שְׁנִיטָה, *lunulæ, crescents*. He supposes the word to be the same with שְׁנִיטָה, the *·* in the second syllable making the word diminutive, and the letter *n* being changed for *ç*, a letter of the same organ. How just and well-founded his authorities for the transmutation of these letters in the Arabic language are, I cannot pretend to judge; but, as I know of no such instance in Hebrew, it seems to me a very forced etymology. Being dissatisfied with this account of the matter, I applied to my good friend above-mentioned, the late Dr. Hunt, who very kindly returned the following answer to my inquiries:

"I have consulted the Arabic lexicons, as well MS. as printed, but cannot find שְׁנִיטָה in any of them, nor any thing belonging to it. So that no help is to be had from that language towards clearing up the meaning of this difficult word. But what the Arabic denies, the Syriac perhaps may afford; in which I find the verb שָׁנַן to *entangle*, or *interweave*, an etymology which is equally favourable to our marginal translation, *net-works*, with שָׁנַן, to *make chequer-work*, or *embroider*, (the word by

which Kimchi and others have explained שֶׁכֶּסֶת, and has moreover this advantage over it, that the letters ו and כ are very frequently put for each other, but ש and ס scarce ever. Aben Ezra joins שֶׁכֶּסֶת and שֶׁכֶּסֶת, (which immediately precedes it,) together; and says, that שֶׁכֶּסֶת was the ornament of the legs, as כֶּסֶת was of the feet. His words are, שֶׁכֶּסֶת הָיָה עַל הַשֵּׁבִיט כְּמוֹ כֶּסֶת עַל הַרְגֵלִים.

21. *The jewels of the nostril*—] נְזִי וְנָחַף. Schroëderus explains this, as many others do, of jewels, or strings of pearl, hanging from the forehead, and reaching to the upper part of the nose. But it appears from many passages of holy Scripture, that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels, hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood in the same manner: chap. xvi. 11, 12. (See also Gen. xxiv. 47.)

“ And I decked thee with ornaments ;
And I put bracelets upon thine hands,
And a chain on thy neck :
And I put a jewel on thy nose,
And ear-rings on thine ears,
And a splendid crown upon thine head.”

And in an elegant proverb of Solomon there is a manifest allusion to this kind of ornament, which shows it to have been used in his time :

“ As a jewel in gold in the snout of a swine ;
So is a woman beautiful, but wanting discretion.”

Prov. xi. 22.

This fashion, however strange it may appear to us, was formerly, and is still, common in many parts of the east, among women of all ranks. Paul Lucas,

speaking of a village, or clan, of wandering people, a little on this side of the Euphrates; "The women," says he, (2d Voyage du Levant, tom. I. art. 24.) "almost all of them travel on foot; I saw none handsome among them. They have almost all of them the nose bored, and wear in it a great ring, which makes them still more deformed." But in regard to this custom, better authority cannot be produced, than that of Pietro della Valle, in the account which he gives of the lady before-mentioned, Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the eastern ladies for finery. "The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes,) are indeed, unlike those of the Turks, carried to great excess; but not of great value: for in Baghdad jewels of high price either are not to be had, or are not used; and they wear such only as are of little value; as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion; with exception however of certain ugly rings of very large size, set with jewels, which in truth very absurdly, it is the custom to wear fastened to one of their nostrils, like buffalos: an ancient custom however in the east, which, as we find in the holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon. (Prov. xi. 22.) These nose-rings in complaisance to me she has left off: but I have not yet been able to prevail with her cousin and her sisters to do the same: so fond are they of an old custom, be it ever so absurd, who have been long habituated to it." Viaggi, tom. I. Lett. 17.

23. *The transparent garments—*] ἡφανίζοντα
διαφανή λακωνικά, LXX. A kind of silken dress,
transparent, like gauze; worn only by the most
delicate women, and such as dressed themselves
“*elegantius, quam necesse esset probis.*” This
sort of garments was afterwards in use among the
Greeks. Prodicus, in his celebrated fable (Xenoph.
Memorab. Socr. Lib. II.) exhibits the personage of
Sloth in this dress: *εσθητα δε, εξ ης αν μαλιστα αρεα*
διαλαμπτοι.

“ Her robe betray’d
Through the clear texture every tender limb,
Height’ning the charms it only seem’d to shade;
And as it flow’d adown so loose and thin,
Her stature show’d more tall, more snowy white her skin.”

They were called *Multitia*, and *Coa* (sc. *vestimenta*) by the Romans, from their being invented, or rather introduced into Greece, by one Pamphila of the island of Cos. This, like other Grecian fashions, was received at Rome, when luxury began to prevail under the emperors; it was sometimes worn even by the men, but looked upon as a mark of extreme effeminacy: (see Juvenal Sat. II. 65, &c.) Publius Syrus, who lived when the fashion was first introduced, has given a humorous satirical description of it in two lines, which by chance have been preserved:

“ *Æquum est, induere nuptam ventum textilem?*
Palam prostare nudam in nebula lineâ? ”

24. *Instead of perfume—*] A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes: an attention to which is, in some degree, necessary in those hot countries. Frequent mention is made of

the rich ointments of the spouse in the Song of Solomon :

“ How beautiful are thy breasts, my sister, my spouse !
 How much more excellent than wine ;
 And the odour of thine ointments than all perfumes !
 Thy lips drop as the honeycomb, my spouse !
 Honey and milk are under thy tongue :
 And the odour of thy garments is as the odour of Lebanon.”
 Cant. iv. 10, 11.

The preparation for Esther's being introduced to king Ahasuerus was a course of bathing and perfuming for a whole year ; “ Six months with oil of myrrhe, and six months with sweet odours.” Esth. ii. 12. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest perfumes, could supply, must have been a punishment the most severe, and the most mortifying to the delicacy of these haughty daughters of Sion.

Ibid. *A sunburnt skin*—] Gaspar Sanctius thinks the words *כי חמה* an interpolation, because the Vulgate has omitted them. The clause—*כי חמה יפי* seems to me rather to be imperfect at the end. Not to mention, that *כי*, taken as a noun, for *adustio*, *burning*, is without example, and very improbable ; the passage ends abruptly, and seems to want a fuller conclusion.

In agreement with which opinion of the defect of the Hebrew text in this place, the LXX, according to MSS. Pachom. and 1. D. 11. and Marchal. which are of the best authority, express it with the same evident marks of imperfection at the end of the sentence ; thus, *ταυτα σοι αντι καλλωπισμου*—The two latter add *σου*. This chasm in the text, from the loss probably of three or four words, seems therefore to be of long standing.

Taking כִּי in its usual sense, as a particle, and supplying לָךְ from סוּל of the LXX, it might possibly have been originally somewhat in this form :

כִּי תַחַת יָפִי תִהְיֶה לָךְ רַעַת מְרֵאָה :

“Yea, instead of beauty, thou shalt have an ill-favoured countenance.”

כִּי תַחַת יָפִי [יָהָה q.] “for beauty *shall be destroyed*.”
Syr. from תַּחַת, or נִחַת. DR. DURELL.

“May it not be כִּהִי, ‘wrinkles instead of beauty?’ as from יָפִי is formed כִּהִי; from מְרֵאָה, מְרִי, &c. so from כִּהִי, to be wrinkled כִּהִי.” DR. JUBB.

25. *thy mighty men*—] For גִּבּוֹרִים, an ancient MS. has גִּבּוֹרִים. The true reading from LXX, Vulg. Syr. Chald. seems to be גִּבּוֹרִים.

26. —*sit on the ground*.] Sitting on the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah has given it the first place among many indications of sorrow in the following elegant description of the same state of distress of his country :

“The elders of the daughter of Sion sit on the ground, they are silent :

They have cast up dust on their heads ; they have girded themselves with sackcloth :

The virgins of Jerusalem have bowed down their heads to the ground.”

Lam. ii. 8.

“We find Judea,” says Mr. Addison, (On Medals, Dial. II.) “on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity.—I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this

figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture. 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.' But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the prophet, that foretells the very captivity recorded on this medal." Mr. Addison, I presume, refers to this place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans: whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon.

CHAP. IV.

1. *And seven women—*] THE division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married; in spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exod. xxi. 10.) and begging only the name and credit of wedlock, and to be freed from

the reproach of celibacy. (See chap. liv. 4, 5.) Like Marcia, on a different occasion, and in other circumstances :

“ Da tantum nomen inane
Connubii : liceat tumulto scripsisse, Catonis
Marcia.” Lucan. II. 342.

Ibid. —*in that day*—] These words are omitted in LXX, and MS.

Ibid. *The Branch of JEHOVAH*—] The Messiah of JEHOVAH, says the Chaldee. The branch is an appropriated title of the Messiah ; and the fruit of the land means the great Person to spring from the house of Judah, and is only a parallel expression signifying the same ; or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8. where the same great event is set forth in similar images ; and see the note there.

Ibid. —*the house of Israel*.] A MS. has בֵּית יִשְׂרָאֵל.

3. — *written among the living*.] That is, whose name stands in the enrolment or register of the people ; or every man living, who is a citizen of Jerusalem. See Ezek. xiii. 9. where “ they shall not be written in the writing of the house of Israel,” is the same with what immediately goes before, “ they shall not be in the assembly of my people.” Compare Psal. lxxxvii. 6. lxix. 28. Exod. xxxii. 32. To number and register the people was agreeable to the law of Moses, and probably was always practised ; being, in sound policy, useful and even necessary. David’s design of numbering the people was of another kind ; it was to enrol them for his army. Michaelis, Mosaisches Recht, part iii. p. 227. see also his Dissert. de Censibus Hebræorum.

4. “ *The spirit of burning*,” means the fire of God’s wrath, by which he will prove and purify his people ; gathering them into his furnace, in order

to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of his servants, Ezekiel, (chap. xxii. 18—22.) has set forth at large, after his manner, with great boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi treats the same subject, and represents the same event under the like images :

“ But who may abide the day of his coming?
And who shall stand when he appeareth?
For he is like the fire of the refiner,
And like the soap of the fullers.
And he shall sit refining and purifying the silver;
And he shall purify the sons of Levi;
And cleanse them like gold, and like silver;
That they may be JEHOVAH's ministers,
Presenting unto him an offering in righteousness.”

Mal. iii. 2, 3.

5. —*the station*—] The Hebrew text has, *every station*; but four MSS. (one ancient) omit כל; very rightly, as it should seem: for the station was mount Sion itself, and no other. See Exod. xv. 17. And the LXX, and MS. add the same word כל before מִקְוֵה, probably right: the word has only changed its place by mistake. מִקְוֵה, “the place where they were gathered together in their holy assemblies,” says Sal. b. Melec.

Ibid. *A cloud by day*—] This is a manifest allusion to the pillar of a cloud and of fire, which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle. Exod. xiii. 21. xl. 38. The prophet Zechariah applies the same image to the same purpose:

“ And I will be unto her a wall of fire round about;
And a glory will I be in the midst of her.” Zech. ii. 5

That is, the visible presence of God shall protect her. Which explains the conclusion of this verse of Isaiah; where the Makkaph between כל and בָּנוּ, connecting the two words in construction, which ought not to be connected, has thrown an obscurity upon the sentence, and misled most of the translators.

6. *And a tabernacle—*] In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defence and shelter.

CHAP. V.

THIS chapter likewise stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness: but it exceeds that chapter in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance, by the Babylonian invasion.

1. *Let me sing now a song*] A MS. respectable for its antiquity, adds the word שִׁיר (*a song*) after נָא: which gives so elegant a turn to the sentence by the repetition of it in the next member, and by distinguishing the members so exactly in the style and manner of the Hebrew poetical composition, that I am much inclined to think it genuine.

Ibid. *A song of loves*] יְרִיד, for יְרִידָה; *status constructus pro absoluto*, as the grammarians say, as Micah vi. 16. Lament. iii. 14, and 66. so archbishop Secker. Or rather, in all these and the like cases, a mistake of the transcribers, by not observing a small stroke, which in many MSS. is made to sup-

ply the ס of the plural, thus סוּרֵי יַרְדֵּן is the same with סוּר יַרְדֵּן , Psal. xlv. 1. In this way of understanding it, we avoid the great impropriety of making the author of the song, and the person, to whom it is addressed, to be the same.

Ibid. *On a high and fruitful hill*] Heb. "on a horn the son of oil." The expression is highly descriptive and poetical. "He calls the land of Israel a horn, because it is higher than all lands; as the horn is higher than the whole body: and the son of oil, because it is said to be a land flowing with milk and honey." Kimchi on the place. The parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape, or head; the Turks call it a nose. "Dorsum immane mari summo:" Virg. a back, or ridge of rocks.

"Hanc latus angustum jam se cogentis in arctum
Hesperias tenuem producit in æquora linguam,
Adriacas flexis claudit quæ cornibus undas."

Lucan. II. 612. of Brundisium, *i. e.* *Βρονδίσιον*, which, in the ancient language of that country, signifies stag's head, says Strabo. A horn is a proper and obvious image for a mountain, or mountainous country. Solinus, cap. viii, says, "Italiam, ubi longius processerit, in *cornua* duo scindi:" that is, the high ridge of the Alps, which runs through the whole length of it, divides at last into two ridges, one going through Calabria, the other through the country of the Brutii. "Cornwall is called by the inhabitants in the British tongue *Kernaw*, as lessening by degrees like a horn, running out into promontories like so many horns. For the Britains call a horn *corn*, in the plural *kern*." Camden. "And Sammes is of opinion, that the country had this name originally from the Phenicians, who

traded hither for tin; *keren*, in their language, being a horn." Gibson.

Here the precise idea seems to be that of a high mountain standing by itself; "vertex montis, aut pars montis ab aliis divisa;" which signification, says I. H. Michaelis, (Bibl. Hallens. Not. in loc.) the word has in Arabic.

Judea was in general a mountainous country; whence Moses sometimes calls it the mountain: "Thou shalt plant them in the mountain of thine inheritance." Exod. xv. 17. "I pray thee let me go over, and see the good land, that is beyond Jordan; that goodly mountain, and Lebanon." Deut. iii. 25. And in a political and religious view it was detached and separated from all the nations round it. Whoever has considered the descriptions given of mount Tabor, (see Reland, *Palæstin.* Eugene Roger, *Terre Sainte*, p. 64.) and the views of it which are to be seen in books of travels; (Maundrell, p. 114. Egmont and Heyman, vol. II. p. 25. Thevenot, vol. I. p. 429.) its regular conic form, rising singly in a plain to a great height, from a base small in proportion, its beauty and fertility to the very top, will have a good idea of "a horn, the son of oil;" and will perhaps be induced to think, that the prophet took his image from that mountain.

2. *and he cleared it from the stones.*] This was agreeable to the ancient husbandry: "Saxa, summa parte terræ, et vites et arbores lædunt; ima parte, refrigerant." Columell. de Arb. III. "Saxosum facile est expedire lectione lapidum." Id. II. 2. "Lapides, qui supersunt, [al. insuper sunt] hieme rigent, æstate ferveſcunt; idcirco satis, arbustis, et vitibus nocent." Pallad. I. 6. A piece of ground thus cleared of the stones, Persius, in his

hard way of metaphor, calls "Exossatus ager." Sat. VI. 52.

Ibid. *Sorek*.] Many of the ancient interpreters, LXX, Aq. Theod. have retained this word as a proper name; I think, very rightly. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine; the former is mentioned as such by Alexander Trallianus; the latter by several authors: (quoted by Reland, *Palæst.* p. 589, and 986.) And it seems, that the upper part of the valley of Sorek, and that of Eshcol, where the spies gathered the single cluster of grapes, which they were obliged to bear between two upon a staff, being both near to Hebron, were in the same neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Num. xiii. 22, 23. Judg. xvi. 3, 4. P. Nau supposes Eshcol and Sorek to be only different names for the same valley. *Voyage Nouveau de la Terre Sainte*, Liv. IV. chap. xviii. So likewise De Lisle's posthumous map of the Holy Land. Paris, 1763. See Bochart, *Hieroz.* II. col. 725. Thevenot, I. p. 406. Michaelis, (note on Judg. xvi. 4. German translation,) thinks it probable, from some circumstances of the history there given, that Sorek was in the tribe of Judah, not in the country of the Philistines.

The vine of Sorek was known to the Israelites, being mentioned by Moses (Gen. xlix. 11.) before their coming out of Egypt. Egypt was not a wine country. "Throughout this country there are no wines." Sandys, p. 101. At least in very ancient times they had none. Herodotus, II. 77. says, it had no vines; and therefore used an artificial wine made of barley: that is not strictly true; for the vines of Egypt are spoken of in Scripture, (Psal.

lxxviii. 47. cv. 33. and see Gen. xl. 11. by which it should seem, that they drank only the fresh juice pressed from the grape; which was called *οινος αμπελινος*. Herodot. II. 37.) but they had no large vineyards; nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Mareotic in later times is, I think, the only celebrated Egyptian wine, which we meet with in history. The vine was formerly, as Hasselquist tells us it is now, "cultivated in Egypt for the sake of eating the grapes, not for wine; which is brought from Candia, &c." "They were supplied with wine from Greece, and likewise from Phenicia." Herodot. III. 6. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, must, in all probability, have been well known to the Israelites, when they sojourned there. There is something remarkable in the manner in which Moses makes mention of it, which, for want of considering this matter, has not been attended to: it is in Jacob's prophecy of the future prosperity of the tribe of Judah:

"Binding his foal to the vine,
And his asses' colt to his own Sorek;
He washeth his raiment in wine,
And his cloak in the blood of grapes."

Gen. xlix. 11.

I take the liberty of rendering שֹׂרֵק, for שֹׂרֵק, *his Sorek*, as the Masoretes do of pointing עֵירָה, for עֵיר, *his foal*. עֵיר might naturally enough appear in the feminine form, but it is not at all probable that שֹׂר ever should. By naming particularly the vine of Sorek, and as the vine belonging to Judah, the prophecy intimates the very part of the country, which was to fall to the lot of that tribe. Sir John

Chardin says, "That at Casbin, a city of Persia, they turn their cattle into the vineyards, after the vintage, to brouse on the vines." He speaks also of vines in that country so large, that he could hardly compass the trunks of them with his arms. *Voyages*, tom. III. p. 12. 12mo. This shows, that the ass might be securely bound to the vine; and without danger of damaging the tree by brousing on it.

Ibid. *And he built a tower in the midst of it.*] Our Saviour, who has taken the general idea of one of his parables (Matt. xxi. 33. Mark xii. 1.) from this of Isaiah, has likewise inserted this circumstance of building a tower; which is generally explained by commentators, as designed for the keeper of the vineyard to watch and defend the fruits. But for this purpose it was usual to make a little temporary hut (Isa. i. 8.) which might serve for the short season while the fruit was ripening, and which was removed afterwards. The tower therefore should rather mean a building of a more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus, necessary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the situation, the manner of building, the use, and the whole service of the temple exactly answered. And so the Chaldee paraphrast very rightly expounds it: "Et statui eos (Israelitas) ut plantam vineæ selectæ, et ædificavi *Sanctuarium meum* in medio illorum." So also Hieron. in loc. "Ædificavit quoque turrim in medio ejus: templum videlicet in media civitate." That they have still such towers, or buildings, for use or pleasure, in their gardens in the east, see Harmer's *Observations*, II. p. 241.

Ibid. *And hewed out a lake therein.*] This image also our Saviour has preserved in his parable. כֶּקֶר, LXX render it here *προλημιον*; and in four other places; *ὑπολημιον*, Isa. xvi. 10. Joel iii. 13. Hag. ii. 17. Zech. xiv. 10. I think, more properly: and this latter word St. Mark uses. It means, not the wine-press itself, or *calcatorium*, which is called כֶּקֶר, or כֶּקֶר, but what the Romans called *lacus*, the lake; the large open place, or vessel, which, by a conduit, or spout, received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewed out of the side of the rock, for coolness; that the heat might not cause too great a fermentation, and sour the must. “*Vini confectio instituitur in cella, vel intimæ domus camera quadam, a ventorum ingressu remota.*” Kempfer, of Schiras wine. Amoen. Exot. p. 376. For the hot wind, to which that country is subject, would injure the wine. “The wine-presses in Persia,” says Sir John Chardin, “are formed by making hollow places in the ground, lined with mason’s work.” Harmer’s Observations, I. p. 392. See a print of one in Kempfer, p. 377. Nonnus describes at large, Bacchus hollowing the inside of a rock, and hewing out a place for the wine-press, or rather the lake:

Και σκοπίλους ελαγχνης· πιδοςκαφιος δε σιδηρου
 Θηγαλην γλαρχην μυχον κολληνατο πετρεης·
 Λιθινας δε μετωπα βαθυοιμανων κενωνων
 Αφρον [f. αφρον] ευσταφυλοιο τυπον ποιησατο ληνου.

“He pierc’d the rock; and with the sharpen’d tool
 Of steel well-temper’d scoop’d its inmost depth:
 Then smooth’d the front, and form’d the dark recess
 In just dimension for the foaming lake.”

Dionysiac. Lib. XII.

Ibid. *And he expected—*] Jeremiah uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner :

“ But I planted thee a Sorek, a cion perfectly genuine :
How then art thou changed, and become to me the degenerate shoots of the strange vine !”

Jer. ii. 21.

Ibid. *poisonous berries*] באשׁיז, not merely useless, unprofitable grapes, such as wild grapes ; but grapes offensive to the smell, noxious, poisonous. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality ; as in the explication of it, to judgment is opposed tyranny, and to righteousness oppression. גפן, the vine, is a common name or genus, including several species under it ; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Num. vi. 4. גפן חייין, the wine-vine. Some of the other sorts were of a poisonous quality ; as appears from the story related among the miraculous acts of Elisha, 2 Kings iv. 39—41. “ And one went out into the field to gather potherbs ; and he found a field-vine : and he gathered from it wild fruit, his lapful ; and he went, and shred them into the pot of pottage : for they knew them not. And they poured it out for the men to eat : and it came to pass, as they were eating of the pottage, that they cried out, and said : There is death in the pot, O man of God ! and they could not eat of it. And he said, Bring meal ; (leg. קמח, nine MSS. one edition,) and he threw it into the pot. And he said, Pour out for the people, that they may eat. And there was nothing hurtful in the pot.”

From some such sort of poisonous fruits, of the grape kind, Moses has taken those strong and highly poetical images, with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah :

“ Their vine is from the vine of Sodom,
And from the fields of Gomorrah :
Their grapes are grapes of gall ;
Their clusters are bitter :
Their wine is the poison of dragons,
And the cruel venom of aspics.” Deut. xxxii. 32, 33.

“ I am inclined to believe,” says Hasselquist, “ that the prophet here (Isaiah v. 2, and 4.) means the hoary nightshade, *solanum incanum* ; because it is common in Egypt, Palestine, and the east ; and the Arabian name agrees well with it. The Arabs call it *aneb el dib*, i. e. *wolf-grapes*. The prophet could not have found a plant more opposite to the vine than this ; for it grows much in the vineyards, and is very pernicious to them ; wherefore they root it out : it likewise resembles a vine by its shrubby stalk.” Travels, p. 289. See also Michaelis, Questions aux Voyageurs Danois, No. 64.

3. —*inhabitants*] יֹשְׁבֵי, in the plural number ; three MSS. (two ancient ;) and so likewise LXX and Vulg.

6. —*the thorn shall spring up in it.*] A MS. has כִּשְׁמִיר ; the true reading seems to be כִּנְיָ שִׁמְרִי : which is confirmed by LXX, Syr. Vulg.

7. *And he looked for judgment—*] The paronomasia, or play on the words, in this place, is very remarkable ; *mispāt*, *mispach* ; *zedukah*, *zeakah*. There are many examples of it in the other prophets ; but Isaiah seems peculiarly fond of it : see chap. xiii. 6. xxiv. 17. xxvii. 7. xxxiii. 1. lvii. 6. lxi. 3. lxv. 11, 12. The Rabbins esteem it a great

beauty : their term for it is נחמתי הלישן, "elegance of language."

Ibid. —*tyranny*] ממשלה, from שמה, servum fecit, Arab. Houbigant : שמה, is serva, a handmaid, or female slave. ממשלה, eighteen MSS.

8. *You who lay field*—] Read תקריבו, in the second person ; to answer to the verb following ; so Vulg.

9. *To mine ear*—] The sentence in the Hebrew text seems to be imperfect in this place ; as likewise in chap. xxii. 14. where the very same sense seems to be required, as here. See the note there : and compare 1 Sam. ix. 15. In this place LXX supply the word ἡκουσθη, and Syr. אשמע, *auditus est* JEHOVAH in auribus meis : i. e. גילה, as in chap. xxii. 14.

9, 10. —*many houses*—] This has reference to what was said in the preceding verse : "In vain are ye so intent upon joining house to house, and field to field ; your houses shall be left uninhabited, and your fields shall become desolate and barren : so that a vineyard of ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown."

11. —*to follow strong drink*] Theodoret and Chrysostom on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, inform us, that שכר, (οινος in the Greek of both Testaments, rendered by us by the general term *strong drink*,) meant properly palm-wine, or date-wine, which was and is still much in use in the eastern countries. Judea was famous for the abundance and excellence of its palm-trees ; and consequently had plenty of this wine. "Fiunt (vina) et è pomis :—primumque è palmis, quo Parthi et Indi utuntur, et oriens totus : maturarum modio in

aquæ, congiis tribus macerato expressoque." Plin. XIV. 19. "Ab his *curiote* [palmæ] maxime celebrantur; et cibo quidem, sed et succo, uberrimæ. Ex quibus præcipua vina orienti; iniqua capiti, unde pomo nomen." Id. XIII. 9. *Karos* signifies *stupefaction*; and in Hebrew likewise, the wine has its name from its remarkable *inebriating* quality.

11, 12. *Wo unto them who rise early—*] There is a likeness between this and the following passage of the prophet Amos, who probably wrote before Isaiah; if the latter is the copier, he seems hardly to have equalled the elegance of the original:

"Ye that put far away the evil day,
And affect the seat of violence;
Who lie upon beds of ivory,
And stretch yourselves upon your couches;
And eat the lambs from the flock,
And calves from the midst of the stall;
Who chant to the sound of the viol,
And like David invent for yourselves instruments of music;
Who quaff wine in large bowls,
And are anointed with the choicest ointments:
But are not grieved for the affliction of Joseph."

Amos vi. 3—6.

13, 14. *And their nobles—*] These verses have likewise a reference to the two preceding. They, that indulged in feasting and drinking, shall perish with hunger and thirst: and Hades shall indulge his appetite, as much as they had done, and devour them all. The image is strong, and expressive in the highest degree. Habakuk uses the same image with great force: the ambitious and avaricious conqueror

"Enlarge his appetite like Hades;
And he is like death, and will never be satisfied."

Hab. ii. 5.

But, in Isaiah, Hades is introduced, to much greater advantage, in person; and placed before our eyes in the form of a ravenous monster, opening wide his unmeasurable jaws, and swallowing them all together.

17. —*without restraint*—] כִּנְרוֹ, secundum ductum eorum; i. e. suo ipsorum ductu; as their own will shall lead them.

Ibid. *And the kids*—] Heb. נִרִים, *strangers*. The LXX read, more agreeably to the design of the prophet, ἀρνִים, *the lambs*: נִרִים, *the kids*, DR. DURELL; nearer to the present reading: and so archbishop Secker. The meaning is, their luxurious habitations shall be so entirely destroyed, as to become a pasture for flocks.

18. —*as a long cable*] The LXX, Aquila, Sym. and Theod. for כַּחֲבִילִי read כַּחֲבִילִי אֵץ אַרְצֵי, or ἀρχαίους: and the LXX, instead of שֶׁאֵץ, read some other word signifying *long*; אֵץ אַרְצֵי אֶרֶץ: and so likewise the Syriac, אֲרִיכָא. Houbigant conjectures, that the word, which the LXX had in their copies, was שֶׁרֶץ, which is used, Lev. xxi. 18. xxii. 23. for something in an animal body superfluous, lengthened beyond its natural measure. And he explains it of sin added to sin, and one sin drawing on another, till the whole comes to an enormous length and magnitude; compared to the work of a rope-maker, still increasing and lengthening his rope, with the continued addition of new materials. “Eos propheta similes facit homini restiario, qui funem torquet, cannabe addita et contorta, eadem iterans, donec funem in longum duxerit, neque eum liceat protrahi longius.” “An evil inclination,” says Kimchi on the place, from the ancient Rabbins, “is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope.” By a long progression in iniquity, and a continued accumula-

tion of sin, men arrive at length to the highest degree of wickedness ; bidding open defiance to God, and scoffing at his threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude.

23. —*the righteous*] פְּרִי, singular, LXX, Vulg. and two editions.

24. —*the tongue of fire*] “The flame, because it is in the shape of a tongue ; and so it is called metaphorically.” Sal. b. Melec. The metaphor is so exceedingly obvious, as well as beautiful, that one may wonder, that it has not been more frequently used. Virgil very elegantly intimates, rather than expresses, the image :

“ Ecce levis summo de vertice visus Iuli
Fundere lumen apex ; tractuque innoxia molli
Lambere flamma comas, et circum tempora pasci.”

Æn. II. 682.

And more boldly of Ætna darting out flames from its top :

“ Attollitque globos flammæ, et sidera lambit.”

Æn. III. 574.

The disparted tongues, as it were, of fire, (Acts. ii. 3.) which appeared at the descent of the Holy Spirit on the apostles, give the same idea ; that is, of flames shooting diversely into pyramidal forms, or points, like tongues. It may be further observed, that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal, whose tongue is principally employed in taking in his food or prey ; which image Moses has strongly exhibited in an expressive comparison: “And Moab said to the elders of Midian, Now shall this collection of people lick up

all that are round about us, as the ox licketh up the grass of the field." Numb. xxii. 4. See also 1 Kings xviii. 38.

25. —*and the mountains trembled*—] Probably referring to the great earthquakes in the days of Uz-ziah king of Judah, in, or not long before, the time of the prophet himself; recorded as a remarkable era in the title of the prophecies of Amos, chap. i. 1. and by Zechariah, chap. xiv. 5.

26. —*he will hiss*—] "The metaphor is taken from the practice of those that keep bees; who draw them out of their hives into the fields, and lead them back again, *συρσμοσι*, by a hiss, or a whistle." Cyril, on the place; and to the same purpose, Theodoret, *ibid.* In chap. vii. 18. the metaphor is more apparent, by being carried further; where the hostile armies are expressed by the fly and the bee:

"JEHOVAH shall hiss the fly,
That is in the utmost parts of Egypt;
And the bee, that is in the land of Assyria."

On which place see Deut. i. 44. Psal. cxviii. 12. and God calls the locusts his great army, Joel ii. 25. Exod. xxiii. 28. See Huet. Quæst. Alnet. II. 12.

Ibid. —*with speed*—] This refers to the 19th verse. As the scoffers had challenged God to make speed and to hasten his work of vengeance; so now God assures them, that with speed and swiftly it shall come.

27. *Nor shall the girdle*—] The eastern people, wearing long and loose garments, were unfit for action, or business of any kind, without girding their clothes about them: when their business was finished, they took off their girdles. A girdle therefore denotes strength and activity; and to unloose the girdle is to deprive of strength, to render unfit

- for action. God promises to unloose the loins of kings before Cyrus: chap. xlv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that *to be girded*, ζωννυσθαι, with the Greeks, means to be completely armed, and ready for battle:

Ατρείδης δ' εβόησεν, ἰδε ζωννυσθαι ἀνωγεν
 Ἀργείους.

II. XI. 15.

Το δε ενδυναι τα όπλα εκαλουν οι παλαιοι ζωννυσθαι. Pausan. Bœot. It is used in the same manner by the Hebrews: "Let not him, that girdeth himself, boast, as he that unlooseth his girdle." 1 Kings. xx. 11. that is, "triumph not, before the war is finished."

28. *The hoofs of their horses shall be counted as adamant.*] The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and unknown to the ancients; as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine; who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us ferriery, The horse-shoes of leather and iron, which are mentioned; the silver and the gold shoes, with which Nero and Poppæa shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they enclosed the whole hoof, as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them, than with us; and was esteemed one of the first praises of a fine horse. Xenophon says, that a good horse's hoof is hard, hollow, and sounds upon the ground like a cymbal. Hence the χαλκοποδεις ίπποι of Homer: and Virgil's "solido graviter sonat ungula cornu." And Xeno-

phon gives directions for hardening the horse's hoofs, by making the pavement, on which he stands in the stable, with round-headed stones. For want of this artificial defence to the foot, which our horses have, Amos, vi. 12. speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen :

“ Shall horses run upon a rock ?
Shall one plough it up with oxen ? ”

These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image, by which the prophet sets forth the strength and excellence of the Babylonish cavalry ; which made a great part of the strength of the Assyrian army. Xenoph. Cyrop. Lib. II.

27, 28. *None among them—*] Kimchi has well illustrated this continued exaggeration, or hyperbole, as he rightly calls it, to the following effect : “ Through the greatness of their courage, they shall not be fatigued with their march ; nor shall they stumble, though they march with the utmost speed : they shall not slumber by day, nor sleep by night ; neither shall they ungird their armour, or put off their sandals, to take their rest : their arms shall be always in readiness, their arrows sharpened, and their bows bent ; the hoofs of their horses are hard as a rock ; they shall not fail, or need to be shod with iron : the wheels of their carriages shall move as rapidly as a whirlwind.”

30. *And these shall look to the heaven upward, and down to the earth.*] תבטו למעלה ולמטה. Και εμβλεψονται εις την γην. So the LXX, according to Vat. and Alex. copies ; but the Compl. and Ald. editions have it more fully thus : και εμβλεψονται εις τον ουρανον ανω, και κατω :—and the Arabic, from the LXX, as

if it had stood thus: *και εμβλεψονται εις τον ουρανον, και εις την γην κατω*: both of which are plainly defective; the words *εις την γην* being wanted in the former, and the word *ανω* in the latter. But an ancient Coptic version from the LXX, supposed to be of the second century, some fragments of which are preserved in the library of St. Germain des Prez at Paris, completes the sentence; for, according to this version, it stood thus in LXX: *και εμβλεψονται εις τον ουρανον ανω, και εις την γην κατω*; and so it stands in LXX, MSS. Pachom. and 1. D. 11. according to which they must have read in their Hebrew text in this manner: *תבט לשמים למעלה ולמטה*. This is probably the true reading; with which I have made the translation agree. Compare chap. viii. 22. where the same sense is expressed in regard to both particulars, which are here equally and highly proper, the looking upwards, as well as down to the earth; but the form of expression is varied. I believe the Hebrew text in that place to be right, though not so full as I suppose it was originally here; and that of the LXX there to be redundant, being as full as the Coptic version, and MSS. Pachom. and 1. D. 11. represent it in this place, from which I suppose it has been interpolated.

Ibid. the gloomy vapour] Syr. and Vulg. seem to have read *בשפלה*. But Jarchi explains the present reading as signifying darkness; and so possibly Syr. and Vulg. may have understood it in the same manner.

CHAP. VI.

As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so: for Isaiah is said, in the general title of his prophecies, to have prophesied in the time of Uzziah; whose acts first and last he wrote, 2 Chron. xxvi. 22. which was usually done by a contemporary prophet: and the phrase, in the year when Uzziah died, probably means after the death of Uzziah; as the same phrase, chap. xiv. 28. means after the death of Ahaz. Not that Isaiah's prophecies are placed in exact order of time: chapters ii. iii. iv. v. seem by internal marks to be antecedent to chap. i. they suit the time of Uzziah, or the former part of Jotham's reign; whereas chap. i. can hardly be earlier than the last years of Jotham. See note on chap. i. 7. and ii. 1. This might be a new designation, to introduce more solemnly a general declaration of the whole course of God's dispensations in regard to his people, and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

In this vision the ideas are taken in general from royal majesty, as displayed by the monarchs of the east: for the prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on his throne above the ark in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called

by God himself, "The place of his throne, and the place of the soles of his feet." Ezek. xliii. 7. "A glorious throne, exalted of old, is the place of our sanctuary;" saith the prophet Jeremiah, chap. xvii. 12. The very posture of sitting is a mark of state and solemnity: "*Sed et ipsum verbum sedere regni significat potestatem;*" saith Jerom, Comment. in Ephes. i. 20. See note on chap. lii. 2. St. John, who has taken many sublime images from the prophets of the Old Testament, and in particular from Isaiah, hath exhibited the same scenery, drawn out into a greater number of particulars, Rev. chap. iv.

The veil, separating the most holy place from the holy, or outermost part of the temple, is here supposed to be taken away; for the prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the temple, (compare Ezek. xliii. 5, 6.) which was filled with the train of the robe, the spreading and overflowing of the Divine glory. The Lord upon the throne, according to St. John, xii. 41. was Christ; and the vision related to his future kingdom; when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind: which is likewise implied in the hymn of the seraphim; the design of which is, saith Jerom on the place, "*ut mysterium Trinitatis in una Divinitate demonstrant; et nequaquam templum Judaicum, sicut prius, sed omnem terram illius gloria plenam esse testentur.*" It relates indeed primarily to the prophet's own time, and the obduration of the Jews of that age, and their punishment by the Babylonish captivity; but extends in its full latitude to the age of Messiah, and the blindness of the Jews to the gospel; (see Matt. xiii. 14. John xii. 40. Acts

xxviii. 26. Rom. xi. 8.) the desolation of their country by the Romans, and their being rejected by God: that nevertheless a holy seed, a remnant, should be preserved, and that the nation should sprout out and flourish again from the old stock.

In the 1st verse, fifty-one MSS. and one edition; in the 8th verse, forty-four MSS. and one edition; and in the 11th verse, thirty-three MSS. and one edition, for אֲדֹנָי, "the Lord," read יְהוָה, "JEHOVAH;" which is probably the true reading; (compare verse 6th.) as in many other places, in which the superstition of the Jews has substituted אֲדֹנָי for יְהוָה.

2. *he covereth his feet.*] By the *feet* the Hebrews mean all the lower parts of the body. But the people of the east generally wearing long robes reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of respect and decency to appear in public, and on solemn occasions, with even the feet themselves uncovered. Kempfer, speaking of the king of Persia giving audience, says; "Rex in medio supremi atrii cruribus more patrio inflexis sedebat: corpus tunica investiebat flava, ad suras cum staret protensa; discumbentis vero *pedes discalceatos pro urbanitate patria operiens.*" Amœn. Exot. p. 227. Sir John Chardin's MS. note on this place of Isaiah is as follows: "Grande marque de respect en orient de se cacher les pieds, quand on est assis, et de baisser le visage. Quand le souverain se monstre en Chine et à Japon, chacun se jette le visage contre terre, et il n'est pas permis de regarder le roi."

3. *Holy, holy, holy—*] This hymn, performed by the seraphim, divided into two choirs, the one singing responsively to the other; which Gregory Nazian. Carm. 18. very elegantly calls *Συμφωνον*,

αντιφωνον, αγγελων στασιν, is formed upon the practice of alternate singing, which prevailed in the Jewish church from the time of Moses, whose Ode at the Red Sea was thus performed, (see Exod. xv. 20, 21.) to that of Ezra, under whom the priests and Levites sung alternately,

“ O praise JEHOVAH, for he is gracious ;
For his mercy endureth for ever.”

Ezra iii. 11. See de S. Poes. Hebr. Præl. xix. at the beginning.

5. *I am struck dumb.*] רמתי, twenty-eight MSS. (five ancient) and three editions. I understand it as from רח, or רמ, silere; and so it is rendered by Syr. Vulg. Sym. and by some of the Jewish interpreters, apud Sal. b. Melec. The rendering of the Syriac is, רחמי, stupens, attonitus sum. He immediately gives the reason, why he was struck dumb; because he was a man of polluted lips, and dwelt among a people of polluted lips; and was unworthy either to join the seraphim in singing praises to God, or to be the messenger of God to his people. Compare Exod. iv. 10. vi. 12. Jer. i. 6.

6. *from off the altar.*] That is, from the altar of burnt-offerings, before the door of the temple; on which the fire that came down at first from heaven, Lev. ix. 24. 2 Chron. vii. 1. was perpetually kept burning; it was never to be extinguished: Lev. vi. 12, 13.

9. Thirteen MSS. have רמ, in the regular form.

10. *Make gross—*]. The prophet speaks of the event, the fact as it would actually happen; not of God's purpose, and act by his ministry. The prophets are in other places said to perform the thing, which they only foretell:

“ Lo! I have given thee a charge this day,
Over the nations, and over the kingdoms;

To pluck up, and to pull down ;
 To destroy, and to demolish ;
 To build, and to plant."

Jer. i. 10.

And Ezekiel says, " when I came to destroy the city ;" that is, as it is rendered in the margin of our version, " when I came to prophesy, that the city should be destroyed." Chap. xliii. 3. To hear, and not understand ; to see, and not perceive ; is a common saying in many languages. Demosthenes uses it, and expressly calls it a proverb : ὥστε το τῆς παροιμίας ὄρωτας μὴ ὄραν, καὶ ἀκουοντας μὴ ἀκουειν. Contra Aristogit. I. sub fin. The prophet, by the bold figure in the sentiment above-mentioned, and the elegant form and construction of the sentence, has raised it from a common proverb into a beautiful *mashal*, and given it the sublime air of poetry.

Ibid. —*close up*] שָׁח: this word Sal. b. Melec explains to this sense, in which it is hardly used elsewhere, on the authority of Onkelos. He says, it means closing up the eyes, so that one cannot see ; that the root is שָׁח, by which word the Targum has rendered the word טָח, Lev. xiv. 42. וטָח אֶת בֵּיתוֹ, " and shall plaster the house." And the word טָח is used in the same sense, Isa. xlv. 18. So that it nifies to close up the eyes by some matter spread upon the lids. Mr. Harmer very ingeniously applies to this passage a practice of sealing up the eyes as a ceremony, or as a kind of punishment, used in the east, from which the image may possibly be taken. Observations II. 278.

Ibid. —*with their hearts*:] וּבְלִבָּם, fifteen MSS. and two editions.

Ibid. —*and I should heal*.] וְאִרְפָּא, LXX, Vulg. So likewise Matt. xiii. 14. John xii. 40. Acts xxviii. 27.

11. —*be left*.] For תִּשָּׂא, LXX and Vulg. read תִּשָּׂאָר.

13. —*a tenth part*] This passage, though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort, left to be vine-dressers and husbandmen, under Gedaliah, 2 Kings xxv. 12, 22. and the dispersed Jews gathered themselves together, and returned to him, Jer. xl. 12. yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them, in different times and on various occasions since, we yet see, with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish.

For נכ, above seventy MSS. (eleven ancient) read כה; and so LXX.

CHAP. VII.

THE confederacy of Retsin king of Syria, and Pekah king of Israel, against the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign: see 2 Kings xv. 37. and note on chap. i. 7—9. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to destroy, or to dethrone, the house of David. The king and royal family being in the utmost consternation on receiving advices of their designs, Isaiah is sent to them to support and comfort them in their present distress, by assuring them, that God would make good his promises to David and his house. This makes the subject of this, and the following, and the beginning of the ninth, chapters; in which there are many and great difficulties.

Chapter seven begins with a historical account of the occasion of this prophecy: and then follows, ver. 4—16. a prediction of the ill success of the designs of the Israelites and Syrians against Judah; and, from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chapter eight has a pretty close connection with the foregoing: it contains a confirmation of the prophecy before given of the approaching destruction of the kingdoms of Israel and Syria by the Assyrians; of the denunciation of the invasion of Judah by the same Assyrians: ver. 9, 10. give a repeated general assurance, that all the designs of the enemies of God's people shall be in

the end disappointed, and brought to nought; ver. 11, &c. admonitions and threatenings, (I do not attempt a more particular explanation of this very difficult part,) concluding with an illustrious prophecy (chap. ix. 1—6.) of the manifestation of Messiah; the transcendent dignity of his character; and the universality and eternal duration of his kingdom.

4. The Syriac omits וארם; Vulg. reads מלך ארם. one or the other seems to be the true reading. I prefer the former: or, instead of וארם וכן, read ופקח בן, MS.

- 8, 9. "Though the head of Syria be Damascus,
And the head of Damascus, Retsin;
Yet within threescore and five years,
Ephraim shall be broken, that he be no more a
people:
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's son."]

"Here are six lines, or three distichs, the order of which seems to have been disturbed by a transposition, occasioned by three of the lines beginning with the same word ראש; which three lines ought not to have been separated by any other line intervening; but a copyist, having written the first of them, and casting his eye on the third, might easily proceed to write after the first line beginning with ראש that which ought to have followed the third line beginning with ראש. Then, finding his mistake, to preserve the beauty of his copy, added at the end the distich, which should have been in the middle; making that the second distich, which ought to have been the third. For the order as it now stands is preposterous; the destruction of Ephraim is denounced, and then their grandeur is set forth: whereas naturally the representation of the grandeur of Ephraim should precede that of their destruction. And the destruction of Ephraim has no coherence

with the grandeur of Syria, simply as such, which it now follows; but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally."

"The arrangement then of the whole sentence seems originally to have been thus :

Though the head of Syria be Damascus ;
And the head of Damascus, Retsin ;
And the head of Ephraim be Samaria ;
And the head of Samaria, Remaliah's son :
Yet within threescore and five years,
Ephraim shall be broken, that he be no more a people."

DR. JUBB.

8. —*threescore and five years*] It was sixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes, which had been left by Tigleth Pileser, and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser, appears from many passages of the history of Josiah; where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7, 33. and xxxv. 18. 2 Kings xxiii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators: see Usserii Annal. V. T. ad an. 3327. and Sir I. Newton, Chronol. p. 283.

"That the last deportation of Israel by Esarhaddon was in the sixty-fifth year after the second of Ahaz, is probable, for the following reasons: the Jews, in Seder Olam Rabba, and the Talmudists, in D. Kimchi on Ezek. iv. say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. xxxiii. 11. in the twenty-second year of his reign; that is, before Christ 676.

according to Dr. Blair's tables. And they are probably right in this. It could not be much earlier; as the king of Assyria was not king of Babylon till 680, *ibid.* As Esarhaddon was then in the neighbourhood of Samaria, it is highly probable, that he did then carry away the last remains of Israel; and brought those strangers thither, who mention him as their founder, Ezra iv. 2. But this year is just the sixty-fifth year from the second of Ahaz, which was 740 before Christ. Now the carrying away of the last remains of Israel, (who, till then, though their kingdom was destroyed forty-five years before, and though small in number, yet might keep up some form of being a people, by living according to their own laws,) entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the captivity, and the whole people, the ten tribes included, were called Jews." DR. JUBB.

9. *If ye believe not—*] "This clause is very much illustrated, by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people. The near connection of the two facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well suited to this event in the history of the people of Judah. 'If ye believe not, ye shall not be established:' that is, unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; ye also shall be visited with punishment at the same time. As our Saviour told the Jews in his time, 'unless ye repent, ye shall all likewise perish;' intimating their destruction by the Romans;

to which also, as well as to the captivity of Manasseh, and to the Babylonish captivity, the views of the prophet might here extend. The close connection of this threat to the Jews, with the prophecy of the destruction of Israel, is another strong proof, that the order of the preceding lines above proposed is right." DR. JUBB.

Ibid. *If ye believe not in me—*] The exhortation of Jehoshaphat to his people, when God had promised to them, by the prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in sense and expression, and seems to be delivered in verse :

"Hear me, O Judah; and ye inhabitants of Jerusalem!
Believe in JEHOVAH your God, and ye shall be established:
Believe his prophets, and ye shall prosper."

2 Chron. xi. 20.

Where both the sense and construction render very probable a conjecture of archbishop Secker on this place; that instead of *ו* we should read *ב*. "If ye will not believe *in me*; ye shall not be established." So likewise Dr. Durell. The Chaldee has, "If ye will not believe in the words of the prophet;" which seems to be a paraphrase of the reading here proposed. In favour of which it may be further observed, that in one MS. *ו* is upon a rasure; and another for the last *ל* read *ל*, which would properly follow *ו*; but could not follow *ו*.

11. *Go deep to the grave—*] So Aquila, Sym. Theodot. Vulg.

14. *JEHOVAH*] For *יהוה*, twenty-five MSS. (nine ancient) read *יהוה*. And so ver. 20. eighteen MSS.

14—16. *When ye shall know—*] "Though so much has been written on this important passage,

there is an obscurity and inconsequence which still attends it, in the general run of all the interpretations given to it by the most learned. And this obscure incoherence is given to it by the false rendering of a Hebrew particle, viz. *ל* in *לדעת*. This has been generally rendered, either 'that he may know,' or 'till he know.' It is capable of either version, without doubt. But either of these versions makes ver. 15. incoherent and inconsistent with ver. 16. For ver. 16. plainly means to give a reason for the assertion in ver. 15; because it is subjoined to it by the particle *ל*, *for*. But it is no reason why a child should eat butter and honey *till* he was at an age to distinguish, that *before* that time the land of his nativity should be free from its enemies. This latter supposition indeed implies what is inconsistent with the preceding assertion. For it implies, that in part of that time of the infancy spoken of the land should not be free from enemies, and consequently these species of delicate food could not be attainable, as they are in times of peace. The other version, 'that he may know,' has no meaning at all: for what sense is there in asserting, that a child shall eat butter and honey, *that* he may know to refuse evil and choose good? is there any such effect in this food? Surely no. Besides, the child is thus represented to eat those things, which only a state of peace produces, during its whole infancy, inconsistently with ver. 16. which promises a relief from enemies only before the *end* of this infancy: implying plainly, that part of it would be passed in distressful times of war and siege; which was the state of things, when the prophecy was delivered.

" But all these objections are cut off, and a clear coherent sense is given to this passage by giving another sense to the particle *ל*; which never occurred to me, till I saw it in Harmer's Observat. vol. I. p. 299.

See how coherent the words of the prophet run, with how natural a connection one clause follows another, by properly rendering this one particle. 'Behold this Virgin shall conceive, and bear a Son, and thou shalt call his name Immanuel; butter and honey shall he eat, *when* he shall know to refuse evil, and choose good. For, before this child shall know to refuse evil, and choose good, the land shall be desolate, by whose two kings thou art distressed.' Thus ver. 16. subjoins a plain reason why the child should eat butter and honey, the food of plentiful times, *when* he came to a distinguishing age; *viz.* because before that time the country of the two kings, who now distressed Judea, should be desolated; and so Judea should recover that plenty which attends peace. That this rendering, which gives perspicuity and rational connection to the passage, is according to the use of the Hebrew particle is certain. Thus, לִפְנֵי בֹקֶר, '*at* the appearing of morning, or, *when* morning appeared;' Exod. xiv. 27. לִשְׁעַת הָאֵכָל, '*at* meal-time, or, *when* it was time to eat.' Ruth ii. 14. In the same manner, לִדְעֵי, '*at* his knowing, that is, *when* he knows.'

"Harmer (*ibid.*) has clearly shown, that these articles of food are delicacies in the east; and as such denote a state of plenty. See also Josh. v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it. Indeed, ver. 22. it expresses a plenty arising from the thinness of the people: but that it signifies, ver. 15. a plenty arising from deliverance from war then present, is evident. Because otherwise there is no expression of this deliverance. And that a deliverance was intended to be here expressed is plain, from calling the child, which should be born, Immanuel, God with us. It is plain also, because it is before given to the pro-

phet in charge to make a declaration of the deliverance, ver. 3—7; and it is there made; and this prophecy must undoubtedly be conformable to that in this matter.” DR. JUBB.

The circumstance of the child's eating butter and honey is explained by Jarchi, as denoting a state of plenty: “Butyrum et mel comedet infans iste, quoniam terra nostra plena erit omnis boni.” Comment. in locum. The infant Jupiter, says Callimachus, was tenderly nursed with goat's milk and honey. Hymn. in Jov. 48. Homer; of the orphan daughters of Pandareus;

“Κομισσὶ δὲ δι' Ἀφροδίτῃ
Τρυφῇ, καὶ μελίτι γλυκερῇ, καὶ ἡδαιῷ ὀνυ.” Odyss. XX. 68.

“Venus in tender delicacy rears
With honey, milk, and wine their infant years.”

Pope.

Τρυφῆς ἐστὶν ἐνδειξις· “This is a description of delicate food;” says Eustathius on the place.

Agreeably to the observations, communicated by the learned person above-mentioned, which perfectly well explain the historical sense of this much-disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this: ‘that within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare chap. viii. 4.) the enemies of Judah should be destroyed.’ But the prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so

peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted ; that we may easily suppose, that, in minds prepared by the general expectation of a great deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested ; especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah. Who could this be, other than the heir of the throne of David ? under which character a great and even a divine person had been promised. No one of that age answered to this character, except Hezekiah ; but he was certainly born nine or ten years before the delivery of this prophecy. That this was so understood at that time, is collected, I think, with great probability, from a passage of Micah, a prophet contemporary with Isaiah, but who began to prophesy after him ; and who, as I have already observed, imitated him, and sometimes used his expressions. Micah, having delivered that remarkable prophecy, which determines the place of the birth of Messiah, "the Ruler of God's people, whose goings forth have been of old, from everlasting ;" that it should be Bethlehem Ephrata ; adds immediately, that nevertheless, in the meantime, God would deliver his people into the hands of their enemies ; "he will give them up, till she, who is to bear a child, shall bring forth." Mic. v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child ; and seems much more properly applicable to this passage of Isaiah, than to any others of the same prophet, to which some interpreters have applied it. St. Matthew therefore in applying this

prophecy to the birth of Christ, does it not merely in the way of accommodating the words of the prophet to a suitable case not in the prophet's view ; but takes it in its strictest, clearest, and most important sense, and applies it according to the original design and principal intention of the prophet.

17. *But JEHOVAH will bring*] Houbigant reads יביא, from LXX ; ἀλλὰ παύει ὁ Θεός : to mark the transition to a new subject.

Ibid. *Even the king of Assyria—*] Houbigant supposes these words to have been a marginal gloss, brought into the text by mistake : and so likewise archbp. Sæcker. Besides their having no force or effect here, they do not join well in construction with the words preceding : as may be seen by the strange manner in which the ancient interpreters have taken them ; and they very inelegantly forestall the mention of the king of Assyria, which comes in with great propriety in the 20th verse. I have therefore taken the liberty of omitting them in the translation.

18. —*hast thou*] See note on chap. v. 26.

Ibid. *Egypt and Assyria*] Senacherib, Esarhad-don, Pharaoh Necho, and Nebuchadnezzar, who one after another desolated Judea.

19. —*caverns*] So LXX, Syr. Vulg. whence Houbigant supposes the true reading to be חללים.

20. —*the river*] That is, the Euphrates ; נהר, so read the LXX, and two MSS.

Ibid. *JEHOVAH shall shave by the hired razor—*] To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical ; to denote the utter devastation of the country from one end to the other, and the plundering of the people, from the highest to the lowest, by the Assyrians ; whom God employed as his instrument to punish the Jews. Ahaz himself, in the first place, hired the

king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own : and God himself considered the great nations, whom he thus employed, as his mercenaries, and paid them their wages ; thus he paid Nebuchadnezzar for his services against Tyre, by the conquest of Egypt: Ezek. xxix. 18—20. The hairs of the head are those of the highest order in the state ; those of the feet, or the lower parts, are the common people ; the beard is the king, the high priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isaiah l. 6. The king of the Ammonites, to show the utmost contempt of David, 'cut off half the beards of his servants ; and the men were greatly ashamed : and David bade them tarry at Jericho till their beards were grown.' 2 Sam. x. 4, 5. Niebuhr, *Arabie*, p. 275, gives a modern instance of the very same kind of insult. "The Turks," says Thevenot, "greatly esteem a man who has a fine beard : it is a very great affront to take a man by his beard, unless it be to kiss it : they swear by the beard." *Voyages*, I. p. 57. D'Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer his surgeon to take off his beard. *Memoires*, tom. III. p. 214. See also Niebuhr, *Arabie*, p. 61.

The remaining verses of this chapter, 21—25. contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances : the vineyards and corn-fields, before well cultivated, now overrun with briars and thorns ; much grass, so that the few cat-

tle that are left, a young cow and two sheep, have their full range, and abundant pasture; so as to yield milk in plenty to the scanty family of the owner: the thinly scattered people living not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts; so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.

CHAP. VIII.

THE prophecy of the foregoing chapter relates directly to the kingdom of Judah only: the first part of it promises them deliverance from the united invasion of the Israelites and Syrians; the latter part from ver. 17. denounces the desolation to be brought upon the kingdom of Judah by the Assyrians. The 6th, 7th, and 8th verses of this chapter, seem to take in both the kingdoms of Israel and Judah. This people, that refuseth the waters of Siloah, may be meant of both: the Israelites despised the kingdom of Judah, which they had deserted, and now attempted to destroy; the people of Judah, from a consideration of their own weakness, and a distrust of God's promises, being reduced to despair, applied to the Assyrians for assistance against the two confederate kings. But how could it be said of Judah, that they rejoiced in Retsin, and the son of Remaliah, the enemies confederated against them? If some of the people were inclined to revolt to the enemy, which however does not clearly appear from any part of the history or the prophecy, yet there

was nothing like a tendency to a general defection. This therefore must be understood of Israel. The prophet denounces the Assyrian invasion, which should overwhelm the whole kingdom of Israel under Tiglath Pileser, and Shalmaneser ; and the subsequent invasion of Judah by the same power under Senacherib, which would bring them into the most imminent danger, like a flood reaching to the neck, in which a man can but just keep his head above water. The two next verses, 9, 10. are addressed by the prophet, as a subject of the kingdom of Judah, to the Israelites and Syrians ; and perhaps to all the enemies of God's people ; assuring them, that their attempts against that kingdom shall be fruitless ; for that the promised Immanuel, to whom he alludes, by using his name to express the signification of it, *for God is with us*, shall be the defence of the house of David, and deliver the kingdom of Judah out of their hands : he then proceeds to warn the people of Judah against idolatry, divination, and the like forbidden practices ; to which they were much inclined, and which would soon bring down God's judgments upon Israel. The prophecy concludes, at the 6th verse of chap. ix. with promises of blessings in future times, by the coming of the great Deliverer already pointed out by the name of Immanuel, whose person and character is set forth in terms the most ample and magnificent.

And here it may be observed, that it is almost the constant practice of the prophet to collect in like manner deliverances temporal with spiritual. Thus the eleventh chapter, setting forth the kingdom of Messiah, is closely connected with the tenth, which foretells the destruction of Senacherib. So likewise the destruction of nations enemies to God in the thirty-fourth chapter, introduces the flourishing state of the kingdom of Christ in the thirty-fifth. And thus

the chapters, from xl to xlix, inclusive, plainly relating to the deliverance from the captivity of Babylon, do in some parts plainly relate to the greater deliverance by Christ.

1. *Take unto thee a large mirror—*] The word גליון is not regularly formed from גלל, to roll, but from גלה; as נקין from פרה, כליין from כלה, נקין from נקה, עליין from עליה, &c. the , supplying the place of the radical ה. גלה signifies to show, to reveal; properly, as Shroëderus says, (De Vestitu Mulier. Hebr. p. 294.) to render clear and bright by rubbing; to polish: גליון therefore, according to this derivation, is not a roll, or volume; but may very well signify a polished tablet of metal, such as anciently was used for a mirror: the Chaldee paraphrast renders it by לוח, a tablet: and the same word, though somewhat differently pointed, the Chaldee paraphrast and the Rabbins render a mirror, chap. iii. 23. The mirrors of the Israelitish women were made of brass finely polished, Exod. xxxviii. 8. from which place it likewise appears, that what they used were little hand-mirrors, which they carried with them, even when they assembled at the door of the tabernacle. I have a metalline mirror found in Herculaneum, which is not above three inches square. The prophet is commanded to take a mirror, or brazen polished tablet, not like these little hand-mirrors, but a large one; large enough for him to engrave upon it in deep and lasting characters, חרש, with a workman's graving tool, the prophecy which he was to deliver. חרש in this place certainly signifies an instrument to write, or to engrave with; but חרש, the same word, only differing a little in the form, means something belonging to a lady's dress, chap. iii. 22. (where however five MSS. leave out the , whereby only it differs from the word in this place;) either a crisping-pin, which

might be not unlike a graving tool, as some will have it; or a purse, as others infer from 2 Kings v. 23. It may therefore be called here *מַחֲרָב*, a workman's instrument, to distinguish it from *מַחֲרָבָא*, an instrument of the same name used by the women. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians: the subject and sum of which prophecy is here expressed with great brevity in four words, *maher shalal, hash baz*; i. e. "to hasten the spoil, to take quickly the prey:" which are afterwards applied as the name of the prophet's son, who was made a sign of the speedy completion of it; *Maher-shalal Hash-baz: Haste-to-the-spoil Quick-to-the-prey*. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it.

4. *For before the child—*] The prophecy was accordingly accomplished within three years; when Tiglath Pileser, king of Assyria, went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Retsin, and also took the Reubenites, and the Gadites, and the half tribe of Manasseh, and carried them captive to Assyria, 2 Kings xvi. 9. xv. 29. 1 Chron. v. 26.

6, 7. *Because this people have rejected—*] The gentle waters of Siloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God: and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon all these apostates of both king-

doms, as a punishment for their manifold iniquities, and their contemptuous disregard of his promises. The brook and the river are put for the kingdoms, to which they belong, and the different states of which respectively they most aptly represent. Juvenal, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that the Orontes has been long discharging itself into the Tiber :

“ Jampridem Syrus in Tiberim defluxit Orontes.”

And Virgil, to express the submission of some of the eastern countries to the Roman arms, says, that the waters of Euphrates now flowed more humbly and gently :—“ Euphrates ibat jam mollior undis.” *Æn.* VIII. 726. But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.

8. *Even to the neck shall he reach*] He compares Jerusalem (says Kimchi) to the head in the human body : as when the waters come up to a man's neck, he is very near drowning ; for a little increase of them would go over his head ; so the king of Assyria coming up to Jerusalem was like a flood reaching to the neck ; the whole country was overflowed, and the capital was in imminent danger. Accordingly the Chaldee renders reaching to the neck, by reaching to Jerusalem.

9. *Know ye this*] God by his prophet plainly declares to the confederate adversaries of Judah, and bids them regard and attend to his declaration, that all their efforts shall be in vain. The present reading *וְ*, is subject to many difficulties : I follow that of the LXX, *וְ*, *γινώσκειτε*. Archbishop Secker approves this reading. *וְ*, *know ye this*, is

parallel and synonymous to *שמעו*, *give ear to it*, in the next line. The LXX have likewise very well paraphrased the conclusion of this verse; "when ye have strengthened yourselves, ye shall be broken; and though ye again strengthen yourselves, again shall ye be broken;" taking *והם* as meaning the same with *והם*.

11. *As taking me by the hand*] Eleven MSS. (two ancient) read *כחזק*: and so Sym. Syr. Vulg.

12. *Say yet not, It is holy—*] *קדש*. Both the reading and the sense of this word are doubtful. The LXX manifestly read *קדש*; for they render it by *αγιον*, *holy*. Syr. and Chald. render it *קדש* and *קדש*, *rebellion*. How they came by this sense of the word, or what they read in their copies, is not so clear. But the worst of it is, that neither of these readings, or renderings, gives any clear sense in this place. For why should God forbid his faithful servants, to say with the unbelieving Jews, it is *holy*; or, there is a *rebellion*; or, as our translators render it, a *confederacy*? And how can this be called, "walking in the way of this people," ver. 11. which usually means, following their example; joining with them in religious worship? Or what confederacy do they mean? the union of the kingdoms of Syria and Israel against Judah? That was properly a league between two independent states; not an unlawful conspiracy of one part against another in the same state; this is the meaning of the word *קדש*. For want of any satisfactory interpretation of this place, that I can meet with, I adopt a conjecture of archbishop Secker, which he proposes with great diffidence; and even seems immediately to give up, as being destitute of any authority to support it. I will give it in his own words: "Videri potest ex cap. v. 16. et hujus cap. 13, 14, 19. legendum *קדש*, vel *קדש*, eadem sententia,

qua ~~ut~~ Hos. xiv. 3. Sed nihil necesse est. Vide enim Jer. xi. 9. Ezek. xxii. 25. Optimè tamen sic responderent huic versiculo versiculi 13, 14." The passages of Jeremiah and Ezekiel above referred to, seem to ~~me~~ not at all to clear up the sense of the word ~~wp~~ in this place. But the context greatly favours the conjecture here given, and makes it highly probable: "walk not in the way of this people; call not their idols holy; nor fear ye the object of their fear:" (that is, the ~~εὐλασμένα~~, or gods of the idolaters: for so fear, here, signifies, to wit, the thing feared; so God is called 'the Fear of Isaac:' Gen. xxxi. 42, 53.) "but look up to JEHOVAH as your Holy One; and let Him be your fear, and let Him be your dread; and He shall be a holy refuge unto you." Here there is a harmony and consistency running through the whole sentence; and the latter part naturally arises out of the former, and answers to it. Observe, that the difference between ~~wp~~ and ~~wp~~ is chiefly in the transposition of the two last letters; for the letters ~~γ~~ and ~~γ~~ are hardly distinguishable in some copies, printed as well as MS.: so that the mistake, in respect of the letters themselves, is a very easy and a very common one.

14. *And He shall be unto you a sanctuary.*] The word ~~unto~~ *unto you*, absolutely necessary; as I conceive, to the sense, is lost in this place: it is preserved by the Vulgate; "et erit *vobis* in sanctificationem:" the LXX have it in the singular number; ~~τοῦ τοῦ τοῦ~~ *τοῦ τοῦ τοῦ*. Or else, instead of ~~wp~~, a sanctuary, we must read ~~wp~~, a *stare*, which would then be repeated, without any propriety or elegance, at the end of the verse: the Chaldee reads instead of it ~~wp~~, judgment; for he renders it by ~~wp~~, which word frequently answers to ~~wp~~ in his

paraphrase. A MS. has (instead of *מקדש וזבן*) *לחם לאבן*; which clears the sense and construction. But the reading of the Vulgate is, I think, the best remedy to this difficulty; and is in some degree authorized by *לחם*, the reading of the MS. above-mentioned.

16. *among my disciples*] בלמודי. "The LXX render it, *ἐν τῷ μαθηματῷ*. Bishop Chandler, *Defence of Christianity*, p. 308, thinks they read *מלמד*, *that it be not understood*; and approves this reading." Archbishop Secker.

18. *God of hosts*] A MS. reads *אלהי צבאות*.

19. *Should they seek—*] After *יירש*, the LXX, repeating the word, read *יירש : Οὐκ ἔστιν ἄλλος θεὸς ὡς εἶπες*; and this repetition of the verb seems necessary to the sense; and, as Procopius on the place observes, it strongly expresses the prophet's indignation at their folly.

20. *Unto the command, and unto the testimony—*] "Is not *תורה* here the attested prophecy, ver. 1—4? and perhaps *חוקה* the command, ver. 11—15? for it means sometimes a particular, and even a human command: see Prov. vi. 20. and vii. 1, 2. where it is ordered to be hid, that is, secretly kept." Archbishop Secker. So Deschamps in his translation, or rather paraphrase, understands it: "*tenons-nous à l'instrument authentique, mis en dépôt par ordre du Seigneur.*" If this be right, the 16th verse must be understood in the same manner.

Ibid. *In which there is no obscurity*] *חשך*, as an adjective, frequently signifies *dark, obscure*: and the noun *חשך* signifies *darkness, gloominess*, Joel ii. 2. if we may judge by the context:

"A day of darkness and obscurity;
Of cloud, and of thick vapour;

As the gloom spread upon the mountains :
A people mighty and numerous ;”

Where the *gloom*, *רָעָם*, seems to be the same with the cloud and thick vapour, mentioned in the line preceding : see Lam. iv. 8. Job xxx. 30. See this meaning of the word *רָעָם* well supported in Christ. Muller Satura Observationum Philolog. p. 53. Lugd. Bat. 1752. The *morning* seems to be an idea wholly incongruous in the passage of Joel. And in this of Isaiah, the words, “in which there is no morning,” (for so it ought to be rendered, if *רָעָם* in this place signifies, according to its usual sense, *morning*) seem to give no meaning at all. “It is because there is no light in them,” says our translation : if there be any sense in these words, it is not the sense of the original ; which cannot justly be so translated. Qui n’a rien d’obscur. Deschamps. The reading of LXX, and Syr. *רָעָם*, *gift*, affords not any assistance towards the clearing up of this difficult place.

21. —*distressed*—] Instead of *רָעָם*, *distressed*; the Vulg. Chald. and Sym, manifestly read *נָסַח*, *stumbling, tottering through weakness, ready to fall*; a sense which suits very well with the place.

22. *And he shall cast his eyes upward*—] The learned professor Michaelis, treating of this place, (Not. in de S. Poes. Hebr. Præl. IX.) refers to a passage in the Koran, which is similar to it. As it is a very celebrated passage, and on many accounts remarkable, I shall give it here at large, with the same author’s further remarks upon it in another place of his writings. It must be noted here, that the learned professor renders *נָסַח* in this and the parallel place, chap. v. 30. which I translate *he looketh, by it thundereth*, from Schultens, Orig. Ling. Hebr. Lib. I. chap. ii. of the justness of which rendering I much doubt. This brings the image of Isaiah more

near, in one circumstance, to that of Mohammed, than it appears to be in my translation :

“ Labid, contemporary with Mohammed, the last of the seven Arabian poets, who had the honour of having their poems, one of each, hung up in the entrance of the temple of Mecca, struck with the sublimity of a passage in the Koran, became a convert to Mohammedism ; for he concluded, that no man could write in such a manner, unless he were divinely inspired.

“ One must have a curiosity to examine a passage which had so great an effect upon Labid. It is, I must own, the finest that I know in the whole Koran : but I scarce think it will have a second time the like effect, so as to tempt any one of my readers to submit to circumcision. It is in the second chapter ; where he is speaking of certain apostates from the faith. ‘ They are like,’ saith he, ‘ to a man, who kindleth a light. As soon as it begins to shine, God takes from them the light, and leaves them in darkness, that they see nothing. They are deaf, dumb, and blind ; and return not into the right way. Or they fare, as when a cloud, full of darkness, thunder, and lightning, covers the heaven : when it bursteth, they stop their ears with their fingers, with deadly fear ; and God hath the unbelievers in his power. The lightning almost robbeth them of their eyes : as often as it flasheth, they go on by its light ; and when it vanisheth in darkness, they stand still. If God pleased, they would retain neither hearing nor sight.’ That the thought is beautiful, no one will deny : and Labid, who had probably a mind to flatter Mohammed, was lucky in finding a passage in the Koran, so little abounding in poetical beauties, to which his conversion might with any propriety be ascribed. It was well, that he went no further ; otherwise his taste for poetry

might have made him again an infidel." Michaelis, Erpenii Arabische Grammatik abgekürzt, Vorrede, s. 32.

23. —*accumulated darkness*] Either מַטְמָה, fem. to agree with אֶפְלָה; or אֶפְלַח הַמָּטָה, alluding perhaps to the palpable Egyptian darkness, Exod. x. 21.

Ibid. *The land of Zebulon*—] Zebulon, Naphthali, Manasseh, that is, the country of Galilee all round the sea of Genesareth, were the parts that principally suffered in the first Assyrian invasion under Tiglath Pileser: see 2 Kings xv. 29. 1 Chron. v. 26. And they were the first that enjoyed the blessing of Christ's preaching the gospel, and exhibiting his miraculous works among them. See Mede's Works, p. 101, and 457.

CHAP. IX.

2. *Thou hast increased their joy*] Eleven MSS. (two ancient) read הֵ, according to the Masoretical correction.

Ibid. —*as with the joy of harvest*] כְּשִׂמְחַת בְּקָצִיר. For בְּקָצִיר a MS. has קָצִיר, and another הַקָּצִיר: one of which seems to be the true reading, as the noun preceding is *in regimine*.

4. *The greaves of the armed warrior*] מְאֵן מֶלֶךְ. This word, occurring only in this place, is of very doubtful signification. Schindler fairly tells us, that we may guess at it by the context. The Jews have explained it, by guess I believe, as signifying *battle, conflict*: the Vulgate renders it *violenta prædatio*. But it seems as if something was rather meant, which was capable of becoming fuel for the fire, together with the garments mentioned in the same sentence.

In Syriac the word, as a noun, signifies a *shoe*, or a *sandal*, as a learned friend suggested to me some years ago: see Luke xv. 22. Acts xii. 8. I take it therefore to mean that part of the armour which covered the legs and feet, and I would render the two words in Latin by *caliga caligati*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations; and the Romans used it as an emblem of peace: which perfectly well suits with the design of the prophet in this place. A medal, struck by Vespasian on finishing his wars both at home and abroad, represents the goddess Peace, holding an olive branch in one hand, and with a lighted torch in the other setting fire to a heap of armour. Virgil mentions the custom:

“Cum primam aciem Præneste sub ipsa
Stravi, scutorumque incendi victor acervos.”

Æn. VIII. 561.

See Addison on Medals, Series II. 18. And there are notices of some such practice among the Israelites, and other nations of the most early times. God promises to Joshua victory over the kings of Canaan: “to-morrow I will deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.” Josh. xi. 6. See also Nahum ii. 13. And the Psalmist employs this image to express complete victory, and a perfect establishment of peace:

“He maketh wars to cease, even to the end of the land:
He breaketh the bow, and cutteth the spear in sunder;
And burneth the chariots in the fire.” Psal. xlv. 9.

עגלות, properly *plaustra*, the *baggage-waggons*: which however the LXX and Vulg. render *scuta*, *shields*; and Chald. *round shields*, to show the propriety of

that sense of the word from the etymology, which, if admitted, makes the image the same with that used by the Romans.

Ezekiel, in his bold manner, has carried this image to a degree of amplification, which, I think, hardly any other of the Hebrew poets would have attempted. He describes the burning of the arms of the enemy, in consequence of the complete victory to be obtained by the Israelites over Gog and Magog :

“Behold, it is come to pass, and it is done :

Saith the Lord JEHOVAH.

This is the day, of which I spoke :

And the inhabitants of the cities of Israel shall go forth ;

And shall set on fire the armour, and the shield,

And the buckler, and the bow, and the arrows,

And the clubs, and the lances ;

And they shall set them on fire for seven years :

And they shall not bear wood from the field ;

Neither shall they hew from the forest :

For of the armour shall they make their fires ;

And they shall spoil their spoilers,

And they shall plunder their plunderers.”

Ezek. xxxix. 8—10.

5. *The government shall be upon his shoulder.*]

That is, the ensign of government; the sceptre, the sword, the key, or the like, which was borne upon, or hung from the shoulder. See note on chap. xxii. 22.

Chap. ix. 7.—chap. x. 4.] This whole passage, reduced to its proper and entire form, and healed of the dislocation, which it suffers by the absurd division of the chapters, makes a distinct prophecy, and a just poem; remarkable for the regularity of its disposition, and the elegance of its plan. It has no relation to the preceding or the following prophecy; though the parts, violently torn asunder, have been,

on the one side and the other, patched on to them. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel. The subject of it is a denunciation of vengeance awaiting their crimes. It is divided into four parts, each threatening the particular punishment of some grievous offence: of their pride; of their perseverance in their vices; of their impiety; and of their injustice. To which is added a general denunciation of a further reserve of divine wrath, contained in a distich, before used by the prophet on a like occasion, chap. v. 25. and here repeated after each part: this makes the intercalary verse of the poem, or, as we call it, the burden of the song.

“Post hoc comma (cap. x. 4.) interponitur spatium unius lineæ, in cod. 2 et 3: idemque observatur in 245. in quo nullum est spatium ad finem capitis ix.” Kennicott, Var. Lect.

7. *JEHOVAH*] *אֲרִי*, thirty MSS. and three editions read *יִדְּוּ*.

8. —*carry themselves haughtily*] *וַיִּדְּוּ*, and they shall know: so ours, and the versions in general. But what is it, that they shall know? The verb stands destitute of its object; and the sense is imperfect. The Chaldee is the only one, as far as I can find, that expresses it otherwise. He renders the verb in this place by *וַיִּתְּבַרְבוּ*, *they exalt themselves*, or *carry themselves haughtily*; the same word by which he renders *גָּבוּהוּ*, chap. iii. 16. He seems therefore in this place to have read *וַיִּתְּבַרְבוּ*; which agrees perfectly well with what follows, and clears up the difficulty. Archbishop Secker conjectured *וַיִּדְּבְּרוּ*, referring it to *לֵאמֹר* in the next verse; which shows, that he was not satisfied with the present reading. Houbigant reads *וַיִּרְעוּ*, *et pravi facti sunt*; which is found in a MS.: but I prefer the reading

of the Chaldee, which suits much better with the context.

9. *The bricks*—] “The eastern bricks,” says Sir John Chardin, see Harmer Observ. I. p. 176. “are only clay well moistened with water, and mixed with straw, and dried in the sun.” So that their walls are commonly no better than our mud-walls: see Maundrell, p. 124. That straw was a necessary part in the composition of this sort of bricks, to make the parts of the clay adhere together, appears from Exod. chap. v. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durableness. The sycamores, which, as Jerom on the place says, are timber of little worth, with equal propriety are opposed to the cedars. “As the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all (as it is observed, Isa. ix. 10.) with the cedar, for beauty and ornament.” Shaw, Supplement to Travels, p. 96. We meet with the same opposition of cedars to sycamores, 1 Kings x. 27. where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale, for abundance. By this *mashal*, or figurative and sententious speech, they boast, that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath Pileser; and to bring their affairs to a more flourishing condition than ever.

10. —*the princes of Retsin against him*] For *רצ*, enemies, Houbigant by conjecture reads *רצ*, princes; which is confirmed by twenty-one MSS. (two ancient,) and nine more have *ר* upon a rasure, and therefore had probably at first *רצ*. The princes of Retsin, the late ally of Israel; that is, the Syrians, expressly named in the next verse, shall now be excited against Israel.

The LXX in this place give us another variation; for צִיּוֹן, they read צִיּוֹן, ὄρος Σιών, *mount Sion*; of which this may be the sense: but JEHOVAH shall set up the adversaries of mount Sion against him, (*i. e.* against Israel) and will *strengthen* his enemies together: the Syrians—the Philistines—who are called the adversaries of mount Sion. See Simonis Lex. in voce צִיּוֹן.

11. —*on every side*] בכל־מָה, in every corner; in every part of their country, pursuing them to the remotest extremities, and the most retired parts. So the Chald. בכל־מָה, in every place.

13. *in one day*] Eight MSS. read בְּיוֹם; and another has a rasure in the place of the letter ג.

16. JEHOVAH] For אָרְבָּעִים, eighteen MSS. read יָחַד.

17. *For wickedness—*] Wickedness rageth like a fire, destroying and laying waste the nation: but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briars and the thorns; that is, the wicked themselves. Briars and thorns are an image frequently applied in Scripture; when set on fire, to the rage of the wicked, violent, yet impotent, and of no long continuance: "They are extinct as the fire of thorns." Psal. cxviii. 12. to the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind: "As thorns cut up, they shall be consumed in the fire." Isa. xxxiii. 12. Both these ideas seem to be joined in Psal. lviii. 9.

"Before your pots shall feel the thorn,
As well the green as the dry, the tempest shall bear them
away."

The green and the dry is a proverbial expression, meaning all sorts of them, good and bad, great and

small, &c. So Ezekiel: "Behold, I will kindle a fire, and it shall devour every green tree, and every dry tree." Chap. xx. 47. D'Herbelot quotes a Persian poet describing a pestilence under the image of a conflagration: "This was a lightning that, falling upon a forest, consumed there the green wood with the dry." See Harmer Ohsar. II. p. 187.

19. —*the flesh of his neighbour*] "Τὸν βραχίονα τοῦ ἀδελφοῦ αὐτοῦ, LXX Alexand. Duplex versio, quarum altera legit רֵעַ, quæ vox extat Jer. vi. 21. Nam רֵעַ, ἀδελφός, Gen. xliii. 33. Recte, ni fallor." SECKER. I add to this excellent remark, that the Chaldee manifestly reads רֵעַ, not רֵעִי; for he renders it by קרבו, *his neighbour*. And Jeremiah has the very same expression: וְיִשְׂרָאֵל בָּשָׂר רֵעֵהוּ, "And every one shall eat the flesh of his neighbour." Chap. xix. 9. This observation, I think, gives the true reading and sense of this place: and the context strongly confirms it, by explaining the general idea by particular instances, in the following verse: "Every man shall devour the flesh of his neighbour;" that is, they shall harass and destroy one another; "Manasseh shall devour Ephraim, and Ephraim Manasseh;" which two tribes were most closely connected both in blood and situation, as brothers and neighbours; "and both of them in the midst of their own dissensions shall agree in preying upon Judah." The common reading, "shall devour the flesh of his own arm," in connection with what follows, seems to make either an inconsistency, or an anticlimax: whereas by this correction the following verse becomes an elegant illustration of the foregoing.

CHAP. X.

4. *Without me—*] That is, without my aid, they shall be taken captive even by the captives, and shall be subdued by the vanquished. "The ' in בלתי is a pronoun, as in Hos. xiii. 4." Kimchi on the place.

5. *Ho to the Assyrian—*] Here begins a new and distinct prophecy; continued to the end of the twelfth chapter: and it appears from ver. 9—11. of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of the reign of Hezekiah: and as the former part of it foretells the invasion of Senacherib, and the destruction of his army, which makes the whole subject of this chapter, it must have been delivered before the fourteenth of the same reign.

Ibid. *The staff in whose hand*] The word הוא in this place seems to embarrass the sentence. I omit it on the authority of the Alexandrine copy of LXX; and five MSS. (two ancient,) for וְמִשְׁחָהּ הוא, read מִשְׁחָהּ. Archbishop Secker was not satisfied with the present reading: he proposes another method of clearing up the sense; by reading בַּיּוֹם instead of בַּיּוֹם: "And he is a staff *in the day* of mine indignation."

12. *JEHOVAH*] For אֲדָנִי, fourteen MSS. and three editions, read יְהוָה.

Ibid. —*the effect—*] "פִּי, f. צִבִּי, vid. xiii. 19. sed confer Prov. i. 31. xxxi. 16, 31." SECKER. The Chaldee renders the word פִּי, by עֹבְרִי, *opera*; which seems to be the true sense: and I have followed it.

13. —*strongly*—] Twelve MSS. agree with the Keri in reading כְּבִיד, without the כ. And S. b. Melec and Kimchi thus explain it: “them, who dwelled in a great and strong place, I have brought down to the ground.”

15. —*its master*] I have here given the meaning, without attempting to keep to the expression of the original: לֹא עֵץ, “the no-wood;” that which is not wood like itself, but of a quite different and superior nature. The Hebrews have a peculiar way of joining the negative particle לֹא to a noun, to signify in a strong manner a total negation of the thing expressed by the noun.

“How hast thou given help לֹא כֹחַ, to the no-strength?
And saved the arm לֹא עֵץ, of the no-power?
How hast thou given counsel לֹא חֲכָמָה, to the no-wisdom?”
Job xxvi. 2, 3.

That is, to the man totally deprived of strength, power, and wisdom.

Ye that rejoice לֹא דָבָר, in no-thing.” Amos vi. 13.

That is, in your fancied strength, which is none at all, a mere nonentity.

For I am God, וְלֹא אִישׁ, and no-man;
The Holy One in the midst of thee, yet do not frequent cities.”
Hosea xi. 9.

“And the Assyrian shall fall by a sword לֹא אִישׁ, of no-man;
And a sword of לֹא מוֹת, no-mortal, shall devour him.”
Isa. xxxi. 8.

“Wherefore do ye weigh out your silver לֹא כֶסֶף, for the no-bread.”
Isa. lv. 2.

So here וְעַל־אֵל means him, who is far from being an inert piece of wood; but is an animated and active being; not an instrument, but an agent.

16. *JEHOVAH*] For יְהוָה , fifty-two MSS. and six editions, read יהוה .

Ibid. *And under his glory*] That is, all that he could boast of as great and strong in his army: (Sal. b. Melec in loc.) expressed afterwards, ver. 18. by the glory of his forest, and of his fruitful field.

17, 18. *And he shall burn and consume his thorn—*] The briers and thorns are the common people; the glory of his forest are the nobles, and those of highest rank and importance. See note on chap. ix. 17. and compare Ezek. xx. 47. The fire of God's wrath shall destroy them both great and small, it shall consume them *from the soul to the flesh*; a proverbial expression; *soul and body*, as we say; it shall consume them entirely and altogether. And the few that escape shall be looked upon as having escaped from the most imminent danger; "as a firebrand plucked out of the fire:" Amos iv. 11. $\alpha\varsigma \delta\iota\alpha \pi\upsilon\rho\omicron\varsigma$, 1 Cor. iii. 15. as a man, when a house is burning, is forced to make his escape by running through the midst of the fire.

I follow here the reading of the LXX; $\text{ὡς ὁ φευγὼν ἀπὸ φλογὸς καίομένης}$. Symmachus also renders the latter word by φευγὼν .

22, 23. *For though thy people, O Israel—*] I have endeavoured to keep to the letter of the text, as nearly as I can, in this obscure passage. But it is remarkable, that neither the LXX, nor St. Paul, Rom. ix. 28. who, except in a few words of no great importance, follows them nearly in this place, nor any one of the ancient versions, take any notice of the word הִשָּׁב , *overflowing*; which seems to give an idea not easily reconcileable with those with which it is here joined. I. S. Moerlius (Schol. Philolog. ad Se-

lecta S. Cod. loca) conjectures, that the two last letters of this word are by mistake transposed, and that the true reading is *עשׂו*, *judging* with strict justice. The LXX might think this sufficiently expressed by *ἐν δικαιοσυρῇ*. A MS. with St. Paul and LXX Alex. omits כּ in the 22d verse: sixty-nine MSS. and six editions, omit כּ in the 23d verse: and so St. Paul, Rom. ix. 28.

The learned Dr. Bagot, dean of Christchurch, Oxford, in some observations on this place, which he has been so kind as to communicate to me, and which will appear in their proper light, when he himself shall give them to the public, renders the word כּלִי by *accomplishment*, and makes it refer to the predictions of Moses; the blessing and the curse, which he laid before the people; both conditional, and depending on their future conduct. They had by their disobedience incurred those judgments which were now to be fully executed upon them. His translation is: "The accomplishment determined overflows with justice; for it is accomplished, and that which is determined the Lord God of hosts doeth in the midst of the land."

24, and 26. —*in the way of Egypt*] I think there is a designed ambiguity in these words. Senacherib, soon after his return from his Egyptian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done, when they pursued them to the Red Sea. But God in his turn will lift up his rod over the sea, as he did at that time, in the way, or after the manner, of Egypt: and as Senacherib has imitated the Egyptians in his threats, and came full of rage against them from the same quarter; so God will act over again the same part, that he had taken

formerly in Egypt, and overthrow their enemies in as signal a manner. It was all to be, both the attack and the deliverance, בִּידָד, or כִּידָד, as a MS. has it in each place, in the way, or after the manner, of Egypt.

15. *mine indignation*] Indignatio mea, Vulg. הָעֶקֶץ, LXX. μου ἡ ὀργὴ ἡ κατὰ σοῦ, MS. Pachom. μου ἡ ὀργὴ κατὰ σοῦ, MS. I. D. II. So that וְעַמִּי, or וְעַמִּי, as a MS. has it, seems to be the true reading.

26. *And like his rod which he lifted up over the sea*] The Jewish interpreters suppose here an ellipsis of כִּי, the particle of similitude, before מִמֶּנּוּ, to be supplied from the line above : so that here are two similitudes ; one comparing the destruction of the Assyrians to the slaughter of the Midianites at the rock of Oreb ; the other to that of the Egyptians at the Red Sea. Aben Ezra, Kimchi, Salomo b. Melec.

27. —*from off your shoulders*] I follow here the LXX, who, for מִפְּנֵי שֵׁמֶן, read מִשְׁכַּמְכֶּם, ἀπὸ τῶν ὤμων ὑμῶν ; not being able to make any good sense out of the present reading. I will add here the marginal conjectures of archbishop Secker, who appears, like all others, to have been at a loss for a probable interpretation of the text as it now stands. “ ὁ. leg. שָׁכַח ; forte legend. מִבְּנֵי שֵׁמֶן. vid. cap. v. 1. Zech. iv. 14. Et possunt intelligi Judæi uncti Dei. Psal. cv. 15. vel Assyrii מִשְׁכַּמְכֶּם, hic ver. 16. ut dicat propheta depulsum iri jugum ab his impositum : sed hoc durius. Vel potest legi מִפְּנֵי שֵׁמֶן.” SECKER.

28—32. *He is come to Aiath—*] A description of the march of Senacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places, as he advanced ; expressed with great brevity, but finely diversified. The places here

mentioned are all in the neighbourhood of Jerusalem; from Ai northward, to Nob westward of it; from which last place he might probably have a prospect of mount Sion. Anathoth was within three Roman miles of Jerusalem; according to Eusebius, Jerom, and Josephus: *Onomast. Loc. Hebr. et Antiq. Jud.* x. 7, 3. Nob probably still nearer. And it should seem from this passage of Isaiah, that Senacherib's army was destroyed near the latter of these places. In coming out of Egypt, he might perhaps join the rest of his army at Ashdod, after the taking of that place, which happened about that time; (see chap. xx.) and march from thence near the coast by Lachish and Libnah, which lay in his way, from south to north, and both which he invested, till he came to the northwest of Jerusalem; crossing over to the north of it, perhaps by Joppa and Lydda, or still more north through the plain of Esdraelon.

29. *They have passed the strait—*] The strait here mentioned is that of Michmas; a very narrow passage between two sharp hills or rocks; see 1 Sam. xiv. 4, 5. where a great army might have been opposed with advantage by a very inferior force. The author of the book of Judith might perhaps mean this pass, at least among others: "Charging them to keep the passages of the hill country; for by them there was an entrance into Judea, and it was easy to stop them that would come up; because the passage was strait, for two men at the most." Judith iv. 7. The enemies having passed the strait without opposition shows, that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.

Ibid. —their lodging—] The sense seems necessarily to require, that we read *ל*, instead of *ל*. These two words are in other places mistaken one

for the other. Thus Isa. xliv. 7. for לֵב , read לֵב , with the Chaldee : and in the same manner Psal. lxiv. 6. with Syr. and Psal. lxxx. 7. on the authority of LXX, and Syr. beside the necessity of the sense.

30. *Hearken unto her, O Laish ; answer her, O Anathoth !*] I follow in this the Syriac version. The prophet plainly alludes to the name of the place ; and with a peculiar propriety, if it had its name from its remarkable echo. “ מִרְיָהּ , *responsiones*.: eadem ratio nominis, quæ in בֵּית עֵינַן , *locus echus* ; nam hodiernum ejus rudera ostenduntur in valle, scil. in medio montium, ut referunt Robertus in Itiner. p. 70. et Monconnysius, p. 301.’ Simonis Onomasticon Vet. Test.

CHAP. XI.

THE prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees, growing thick together, and of a great height ; of Lebanon itself crowned with lofty cedars ; but cut down, and laid level with the ground, by the axe, wielded by the hand of some powerful and illustrious agent : in opposition to this image he represents the great person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed : which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shows plainly the connection between this and the preceding chapter ; which is moreover expressed by the connecting particle : and we have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking

occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah: for that this prophecy relates to the Messiah, we have the express authority of St. Paul, Rom. xv. 12. "Conjungit Parasciam hanc, quæ respicit dies futuros Messiaë, cum fiducia, quæ fuit in diebus Ezekiaë." Kimchi in ver. 1. Thus in the latter part of Isaiah's prophecies the subject of the great Redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it.

4. *By the blast of his mouth*] For בַּשֹּׁפָר, by the rod, Houbigant reads בַּשֹּׁפָר, by the *blast* of his mouth, from נָשַׁף, to blow. The conjecture is ingenious and probable; and seems to be confirmed by the LXX, and Chaldee, who render it by the *word* of his mouth, which answers much better to the correction than to the present reading. Add to this, that the *blast of his mouth* is perfectly parallel to *the breath of his lips* in the next line.

5. —*the cincture*—] All the ancient versions, except that of Symmachus, have two different words for *girdle* in the two hemistichs. It is not probable, that Isaiah would have repeated אָוֶר, when a synonymous word so obvious as חֲגֹר occurred. The tautology seems to have arisen from the mistake of some transcriber. The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work, which he shall undertake. See note on chap. v. 27.

6—8. *Then shall the wolf*—] The idea of the renewal of the golden age, as it is called, is much the same in the oriental writers, with that of the Greeks and Romans: the wild beasts grow tame;

serpents and poisonous herbs become harmless ; all is peace and harmony, plenty and happiness :

“ Occidet et serpens, et fallax herba veneni
Occidet.”

——“ Nec magnos metuent armenta leones.”

“ Nec lupus insidias pecori ——.” Virg.

“ Nec vespertinus circumgemit ursus ovile,
Nec intumescit alta viperis humus.” Hor.

“ Ἐσται δὴ τοῦτ' ἀμαρ, ὀφνηικὰ νεύροι ἐν εὐνῇ
Καρχαροδὼν σιτῶσαι ἰδὼν λύκος οὐκ ἐθέλησει.” Theoc.

I have laid before the reader these common passages from the most elegant of the ancient poets, that he may see how greatly the prophet on the same subject has the advantage upon the comparison ; how much the former fall short of that beauty and elegance, and variety of imagery, with which Isaiah has set forth the very same ideas. The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode, and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear, not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant, and the newly weaned child, puts his hand on the basilisk's den, and plays upon the hole of the aspic. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets. The Arabian and Persian poets elegantly apply the same ideas,

to show the effects of justice impartially administered, and firmly supported, by a great and good king:

“Rerum dominus Mahmud, rex potens;
Ad cujus aquam potum veniunt simul agnus et lupo.”

Ferdusi.

“Justitia, a qua mansuetus fit lupo fame astrictus,
Esuriens, licet hinculeum candidum videat.”

Ibn Onein,

Jones, Poës. Asiat. Comment. p. 380.

The application is extremely ingenious and beautiful; but the exquisite imagery of Isaiah is not equalled.

7. *Together*—] Here a word is omitted in the text *וַיָּבֹאוּ*, *together*; which ought to be repeated in the second hemistich, being quite necessary to the sense. It is accordingly twice expressed by the LXX, and Syr.

10. *The root of Jesse, which standeth*—] St. John hath taken this expression from Isaiah, Rev. v. 5. and xxii. 16. where Christ hath twice applied it to himself. Seven MSS. have *וְיָסַד*, the present participle. “Radix Isæi dicitur jam stare, et ali quantum stetisse, in signum populorum.” Vitringa. Which rightly explains either of the two readings.

11. *JEHOVAH*] For *וְיָהוָה*, thirty-three MSS. and two editions, read *וְיָהוָה*.

11—16. *And it shall come to pass in that day*—] This part of the chapter contains a prophecy, which certainly remains yet to be accomplished. See Lowth on the place.

13. *And the enmity of Judah*—] *וְיָהוּדָה*. “Postulat pars posterior versus, ut intelligantur inimicitiae Judæ in Ephraimum:—et potest *וְיָהוּדָה* inimicitiam notare, ut *וְיָהוּדָה* poenitentiam, Hos. xi. 8.” SECKER.

15. *smite with a drought*—] The Chaldee reads חררין; and so perhaps LXX, who have στεγναι, the word by which they commonly render it. Vulg. *desolabit*. The LXX, Vulg. and Chald. read חרריכה, “shall make it passable,” adding the pronoun, which is necessary.

Here is a plain allusion to the passage of the Red Sea. And the Lord’s shaking his hand over the river with his vehement wind, refers to a particular circumstance of the same miracle: for “he caused the sea to go back by a strong east wind all that night, and made the sea dry land.” Exod. xiv. 21. The tongue; a very apposite and descriptive expression for a bay, such as that of the Red Sea: it is used in the same sense, Josh. xv. 2, 5. xviii. 19. The Latins gave the same name to a narrow strip of land running into the sea: “*tenuem proci in æquora linguam.*” Lucan. II. 613.

Herodotus I, 189. tells a story of his Cyrus, (a very different character from that of the Cyrus of the Scriptures and Xenophon,) which may somewhat illustrate this passage: in which it is said, that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable, by dividing it into seven streams. “Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river, which falls into the Tigris; and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river, that he threatened to reduce it, and make it so shallow, that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work; and cutting three hundred and sixty trenches, from both sides of the river, turned the waters into them, and drained them off.”

CHAP. XII.

THIS hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian church, than for the Jewish in any circumstances, or at any time, that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles they fetched water in a golden pitcher from the fountain of Siloah, springing at the foot of mount Sion without the city: they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah: "Ye shall draw waters with joy from the fountains of salvation:" expressions, that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shown by the following passage of the Jerusalem Talmud: "Why is it called the place, or house, of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up;) "because from thence they draw the Holy Spirit; as it is written: and ye shall draw water with joy from the fountains of salvation." See Wolf. *Curæ Philol.* in N. T. on John vii. 37, 39.

1. *for, though thou hast been angry—*] The Hebrew phrase, to which the LXX, Vulg. and our

translation have too closely adhered, is exactly the same with that of St. Paul, Rom. vi. 17. "But thanks be to God, that ye were the slaves of sin; but have obeyed from the heart—" that is, "that, whereas, or though, ye were the slaves of sin; yet ye have now obeyed from the heart the doctrine, on the model of which ye were formed."

2. —*my song*—] The pronoun is here necessary; and it is added by LXX, Vulg. Syr. who read *ומרת*: as it is in a MS. Two MSS. omit *י*: see Houbigant, not. in loc. Another MS. has it in one word, *ומרתה*. Seven others omit *ימה*. See Exod. xv. 2. with Var. Lect. Kennicott.

CHAP. XIII, and XIV.

THESE two chapters (striking off the five last verses of the latter, which belong to a quite different subject,) contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz, (see Vitringa, I. 380.) about 200 years before the completion of it. The captivity itself of the Jews at Babylon (which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected,) did not fully take place till about 180 years after the delivery of this prophecy: and the Medes, who are expressly mentioned chap. xiii. 17. as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sarda-

napalus ; and did not become a kingdom under Deioces till about the 17th of Hezekiah.

The former part of this prophecy is one of the most beautiful examples, that can be given, of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style ; and the latter part consists of an ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service ; ver. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard ; he sees them advancing, prepared to execute the divine wrath ; ver. 4, 5. He proceeds to describe the dreadful consequences of this visitation ; the consternation which will seize those that are objects of it ; and transferring unawares the speech from himself to God, ver. 11. sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, which will follow ; ver. 11—16. and the everlasting desolation, to which that great city is doomed ; ver. 17—22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified : chap. xiv. 1, 2. This introduces, with the greatest ease, and the utmost propriety, the triumphant song on that subject ; ver. 4—28. The beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order ; leaving a few remarks upon particular passages of these two chapters, to be given after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of

Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus, frequently used to express any thing in the political or religious world, that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant; and boast their security, now he is no more.

The scene is immediately changed, and a new set of persons is introduced: the regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosepopoeias, that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both. The image of the state of the dead, or the *infernum poeticum* of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. See Maundrell, p. 76. You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about

him. See Ezek. xxxii. 27. On which place Sir John Chardin's MS. note is as follows : " En Mingrelie ils dorment tous leur épée sous leurs têtes, et leurs autres armes à leur coté ; et on les enterre de mesme, leurs armes posées de cette façon." These illustrious shades rise at once from their couches, as from their thrones ; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

The Jews now resume the speech ; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world, fallen from his high state : they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory : these are strongly contrasted in the close with his present low and abject condition.

Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn and an additional force. Certain persons are introduced, who light upon the corps of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city ; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered ; which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city ; the deliverance of his people, and the destruction of

their enemies; confirming the irreversible decree by the awful sanction of his oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.

2. *Exalt the voice—*] The word לָהֶם, *to them*, which is of no use, and rather weakens the sentence, is omitted by an ancient MS. and Vulg.

4. *—for the battle*] The Bodley MS. has לְמִלְחָמָה. Cyrus' army was made up of many different nations. Jeremiah calls it "an assembly of great nations from the north country:" chap. l. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Ashchenaz, (*i. e.* Armenia, Corduene, Pontus vel Phrygia. Vitring.) with the kings of the Medes." chap. li. 27, 28. See Xenophon. Cyrop.

8. *—and they shall be terrified*] I join this verb, וַיִּתְּרָם, to the preceding verse, with Syr. and Vulg.

Ibid. *pangs shall seize them*] The LXX, Syr. and Chald. read וַיִּתְּרָם, instead of וַיִּתְּרָם, which does not express the pronoun *them*, necessary to the sense.

10. *Yea the stars of heaven—*] The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and

the sun's light is augmented sevenfold : see Isa. xxx. 26. new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images : the stars are obscured, the moon withdraws her light, and the sun shines no more ; the earth quakes, and the heavens tremble ; and all things seem tending to their original chaos. See Joel ii. 10. iii. 15, 16. Amos viii. 9. Matt. xxiv. 29. and De S. Poes. Hebr. Præl. VI. et IX.

11. *I will visit the world*] That is, the Babylonish empire : as ἡ οἰκουμένη, for the Roman empire, or for Judea ; Luke ii. 1. Acts xi. 28. So, universus orbis Romanus, for the Roman empire ; Salvian. Lib. V. Minos calls Crete his world : " Creten, quæ meus est orbis." Ovid. Metamorph. VIII. 99.

14. *And the remnant—*] Here is plainly a defect in this sentence, as it stands in the Hebrew text ; the subject of the proposition is lost. What is it, that shall be like a roe chased ? The LXX happily supply it : οἱ καταλειμμένοι, ἄνθρωποι, *the remnant*. A MS. here supplies the word ἰσχυροί, *the inhabitant* : which makes a tolerable good sense ; but I much prefer the reading of the LXX.

Ibid. *They shall look—*] That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor, and other distant countries, shall disperse, and flee to their respective homes.

15. *Every one that is overtaken—*] That is, none shall escape from the slaughter : neither they who flee singly, dispersed, and in confusion ; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies ; they shall all be equally cut off by the sword of the enemy.

The LXX have understood it in this sense; which they have well expressed:

“Ὅς γὰρ ἀν’ ἁλῶς ἡττηθῇσεται,
καὶ οἵτινι; συνηγμένοι εἰσι πᾶσονται μαχίμεα.”

Where for *ἡττηθῇσεται*, MS. Pachom. has *ἐκκενθῇσεται*; et *οἱ Γ* Cod. Marchal. in margine, et MS. 1. D. II. *ἐκκενθῇσεται*: which seems to be right, being properly expressive of the Hebrew.

17. *Who shall hold silver of no account*] That is, who shall not be induced, by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle: their rage and cruelty will get the better of all such motives. We have many examples in the *Iliad* and in the *Æneid* of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

“Est domus alta: jacent penitus defossa talenta
Cælati argenti: sunt auri pondera facti
Infectique mihi: non hic victoria Teucrûm
Vertitur; aut anima una dabit discrimina tanta.
Dixerat: Æneas contra cui talia reddit:
Argenti atque auri memoras quæ multa talenta
Gnatis parce tuis.” Æn. X. 526.

“High in my dome are silver talents roll’d,
With piles of labour’d and unlabour’d gold.
These, to procure my ransom, I resign;
The war depends not on a life like mine:
One, one poor life can no such difference yield,
Nor turn the mighty balance of the field.
Thy talents, (cried the prince,) thy treasur’d store,
Keep for thy sons.” Pitt.

It is remarkable, that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who made the principal part of it, with praising them for their disregard of riches. *Ανδρες*

Μηδοι, και παντες οι παροντες, εγω υμας οίδα σαφως, οτι ουτε χρηματων δεομενοι συν εμοι εξηλθετε—"Ye Medes, and others who now hear me, I well know, that you have not accompanied me in this expedition with a view of acquiring wealth." Cyrop. Lib. V.

18. *Their bows shall dash—*] Both Herodotus, I. 61. and Xenophon, Anab. III. mention, that the Persians used large bows; τοξα μεγαλα: and the latter says particularly, that their bows were three cubits long; Anab. IV. They were celebrated for their archers: see chap. xxii. 6. Jer. xlix. 35. Probably their neighbours and allies the Medes, dealt much in the same sort of arms. In Psal. xviii. 35. and Job xx. 24. mention is made of a bow of brass: if the Persian bows were of metal, we may easily conceive, that with a metalline bow of three cubits length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants (for they are joined with the fruit of the womb and the children,) in the general carnage on taking the city.

18. *And on the fruit—*] A MS. reads פרי. And nine MSS. (three ancient) and two editions, with LXX, Vulg. Syr. add likewise the conjunction ו to פרי afterward.

19. *And Babylon*] The great city of Babylon was at this time rising to its height of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendour, are about 120 years. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable prophecy was at length accomplished in the total ruin of it.

It was, according to the lowest account given of

it by ancient historians, a regular square, forty-five miles in compass, inclosed by a wall two hundred feet high, fifty broad; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens; which were an artificial mountain, raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass: this, and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspis not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus. Herod. III. 159. Arrian. Exp. Alexandri, Lib. VII. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city. Strabo, Lib. XVI. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burned and destroyed the most beautiful parts of the city. Valesii Excerpt. Diodori, p. 377. Strabo (ibid.) says, that in his time great part of it was a

mere desert : that the Persians had partly destroyed it ; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerom (in loc.) says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success : what Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place, where this wonder of the world stood, cannot now be determined with any certainty. See also note on chap. xliii. 14.

We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon : nor are we less astonished, when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the east have always been, and are to this day, made of earth or clay mixed, or beat up, with straw to make the parts cohere, and dried only in the sun. This is their method of making bricks. See note on chap. ix. 9. The walls of the city were built of the earth digged out on the spot, and dried upon the place ; by which means both the ditch and the wall were at once formed ; the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known ; and Berosus expressly says, (apud

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Joseph. Antiq. X. 11.) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their height; which seems to have been no more than was absolutely necessary. Maundrell, speaking of the garden walls of Damascus; "They are," says he, "of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterward, speaking of the walls of the houses; "From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire." p. 124. And see note on chap. xxx. 13. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.

22. —*in their palaces*] יִתְּנֵם לְבָבָא, a plain mistake, I presume, for יִתְּנֵם לְבָבָא. It is so corrected in one MS.

“ Πουλυποδες δ'εν εμοι θαλαμας, φωκαισι μελαιναι,
Οικια ποιησονται ακηδεα, χητει' λαων.”

Homer. Hymn. in Apol. 77.

Of which the following passage of Milton may be taken for a translation, though not so designed:

“ And in their palaces,
Where luxury late reign'd, sea monsters whelp'd,
And stabled.” Par. Lost, XI. 750.

CHAP. XIV.

1. *And will yet choose Israel.*] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel: see Ezek. xiii. 16. Mal. i. 1. ii. 11. but the name of Jacob, and of Israel, used apparently with design in this place; each of which names includes the twelve tribes; and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon; seem to intimate, that this whole prophecy extends its views beyond that event.

3. —*in that day*] ביום ההוא. The word היום is added in two MSS. and was in the copies from which the LXX and Vulg. translated: *ἐν τῇ ἡμέρᾳ ταύτῃ*, *in die illa*, (ἡ ἀναπαύου, MS. Pachom. adding ἡ). This is a matter of no great consequence: however, it restores the text to the common form, almost constantly used on such occasions; and is one among many instances of a word lost out of the printed copies.

4. —*this parable*—] *Mashal*. I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one, or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables or proverbs, such as

those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on some comparison; generally forcible and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule, to exercise authority; to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, Num. xxiii. 7—10. is called his *mashal*; though it has hardly any thing figurative in it; but it is beautifully sententious, and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to the three friends, chap. xxvii—xxxi. are called *mashals*; from no one particular character, which discriminates them from the rest of the poem, but from the sublime, the figurative, the sententious manner, which equally prevails through the whole poem, and makes it one of the first and most eminent examples extant of the truly great and beautiful in poetic style.

The LXX in this place render the word by *Senvos*, a lamentation. They plainly consider the speech here introduced as a piece of poetry; and of that species of poetry, which we call the elegiac: either from the subject, it being a poem on the fall and death of the king of Babylon; or from the form of the composition, which is of the longer sort of Hebrew verse, in which the Lamentations of Jeremiah, called by the LXX *Senvoi*, are written.

11. —*thy covering*] Twenty-eight MSS. (ten ancient) and seven editions, with the LXX and Vulg. read *מכסך*, in the singular number.

12. *O Lucifer, son of the morning*] See note on xiii. 10.

13. *the mount of the divine presence*—] It appears plainly from Exod. xxv. 22. and xxix. 42, 43. where God appoints the place of meeting with Moses, and promises to meet with him before the ark, to commune with him, and to speak unto him; and to meet the children of Israel at the door of the tabernacle; that the tabernacle, and afterward the temple, and mount Sion, (or Moriah, which is reckoned a part of Sion,) whereon it stood, was called the tabernacle, and the mount, of convention, or of appointment; not from the people's assembling there to perform the services of their religion, (which is what our translation expresses by calling it the tabernacle of the congregation,) but because God appointed that for the place, where He himself would meet with Moses, and commune with him, and would meet with the people. Therefore, *הר מועד*, or *אהל מועד*, means the place appointed by God, where he would present himself: agreeably to which I have rendered it in this place, the mount of the divine presence.

19. —*like the tree abominated*] That is, as an object of abomination and detestation; such as the tree is, on which a malefactor has been hanged. "It is written," saith St. Paul, Gal. iii. 13. "cursed is every man that hangeth on a tree:" from Deut. xxi. 23. The Jews therefore held also as accursed and polluted the tree itself on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning. "Non suspendunt super arbore, quæ radicibus solo adhæreat; sed super ligno eradicato, ut ne sit excisio molesta: nam lignum, super quo fuit aliquis suspensus, cum suspendioso sepelitur; ne maneat illi malum nomen, et dicant homines, Istud est lignum, in quo suspensus est ille, *ὁ δένδρον*. Sic lapis, quo aliquis fuit lapidatus; et gladius, quo fuit occisus is qui est occisus; etsu-

darium sive mantile, quo fuit aliquis strangulatus ; omnia hæc cum iis, qui perierunt, sepeliuntur.” Maimonides, apud Casaub. in Baron. Exercitat. XVI. An. 34. Num. 134. “ Cum itaque homo suspensus maximæ esset abominationi,—Judæi quoque præ cæteris abominabantur lignum quo fuerat suspensus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde interpres Chaldæus hæc verba transtulit כרסו סמיו, sicut virgultum absconditum, sive sepultum.” Kalinski, Vaticinia Observationibus Illustrata, p. 342. Agreeably to which, Theodoret, Hist. Ecclesiast. I. 17, 18. in his account of the finding of the cross by Helena, says, that the three crosses were buried in the earth near the place of our Lord’s sepulchre.

Ibid. —*clothed with the slain.*] Thirty-five MSS. (ten ancient,) and three editions, have the word fully written, לבוש. It is not a noun, but the participle passive: thrown out among the common slain, and covered with the dead bodies. So ver. 11. the earth-worm is said to be his bed-covering.

20. *Because thou hast destroyed thy country; thou hast slain thy people.*] Xenophon gives an instance of this king’s wanton cruelty in killing the son of Gobrias, on no other provocation than that, in hunting, he struck a boar and a lion, which the king had missed. Cyrop. IV. p. 309.

23. *I will plunge it—*] I have here very nearly followed the version of the LXX: the reasons for which see in the last note on De Poesi Hebr. Prælect. XXVIII.

25. *To crush the Assyrian—on my mountains*] The Assyrians and Babylonians are the same people: Herod. I. 199, 200. Babylon is reckoned the principal city in Assyria: ibid. 178. Strabo says the same thing; Lib. XVI. sub init. The circumstance of this judgment’s being to be executed on God’s

mountains is of importance : it may mean the destruction of Senacherib's army near Jerusalem ; and have still a further view : compare Ezek. xxxix. 4. and see Lowth on this place of Isaiah.

28. Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7 ; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in possession some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that Hezekiah, his son, and great-grandson of Uzziah, should bring upon them : which he effected ; for "he smote the Philistines, even unto Gaza, and the borders thereof." 2 Kings xviii. 8. Uzziah therefore must be meant by the rod that smote them, and by the serpent, from whom should spring the flying fiery serpent ; that is, Hezekiah, a much more terrible enemy, than even Uzziah had been.

30. —*he will slay*] The LXX read *αὐτὸν*, in the third person, *αὐτὸς* ; and so Chald. The Vulgate remedies the confusion of persons in the present text, by reading both the verbs in the first person.

31. *from the north cometh a smoke*] That is, a cloud of dust, raised by the march of Hezekiah's army against Philistia ; which lay to the south-west from Jerusalem. A great dust raised has, at a distance, the appearance of smoke : "fumantes pulvere campi." Virg. Æn. XI. 908.

32. —*to the ambassadors of the nations*] The LXX read *ἐθνῶν*, *ethnōn*, plural ; and so the Chaldee, and one MS. The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success ; which in his answer he will ascribe to the protection of God. See 2 Chron. xxxii. 23. Or, if *ἑ*, singular, the reading of the text, be preferred, the ambassadors sent by the Philistines to demand peace.

CHAP. XV.

THIS and the following chapter, taken together, make one entire prophecy, very improperly divided into two parts. The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah: and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and, to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirhares.

Jeremiah has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people in his forty-eighth chapter; denouncing God's judgments on Moab, subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar: by which means several mistakes in the present text of both prophets may be rectified.

1. *Because in the night—*] בליל. That both these cities should be taken in the night is a circumstance somewhat unusual; and not so material, as to deserve to be so strongly insisted upon. Vitringa, by his remark on this word, shows, that he was dissatisfied with it in its plain and obvious meaning; and is forced to have recourse to a very hard metaphorical interpretation of it. “Noctu,

vel nocturno impetu; vel metaphorice, repente, subito, inexpectata destructione: placet posterius." Calmet conjectures, and I think it probable, that the true reading is כָּלִיל. There are many mistakes in the Hebrew text arising from the very great similitude of the letters כ and כּ, which in many MSS. and even in some printed editions, are hardly distinguishable. Admitting this reading, the translation will be:

"Because Ar is utterly destroyed, Moab is undone!
Because Kir is utterly destroyed, Moab is undone!"

2. *Beth-Dibon*:—] This is the name of one place; and the two words are to be joined together, without the intervening: so Chald. and Syr.

Ibid. —*on every head*] For שָׂרָא, read שָׂרָא. So the parallel place, Jer. xlviii. 37. and so three MSS. (one ancient.) An ancient MS. reads שָׂרָא על כל שָׂרָא.

Ibid. *On every head there is baldness, and every beard is shorn.*] Herodotus, II. 36. speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair and cast it away," says Jeremiah, vii. 29. "and take up a lamentation."

"Τοῦτο νῦν καὶ γέρας οἷον αἰζυροῖσι βροτοῖσι
Κεῖρασθαι τε κομῆν, βαλεῖν δ' ἀπο δακρυ παριων."

Hom. Odys. IV. 197.

"The rites of wo
Are all, alas! the living can bestow;
O'er the congenial dust enjoin'd to shear
The graceful curl, and drop the tender tear."

Pope.

Ibid. —*shorn*—] The printed editions, as well as the MSS. are divided on the reading of this word: some have שָׂרָא, others שָׂרָא. The similitude of the letters כ and כּ has likewise occasioned many

mistakes. In the present case, the sense is pretty much the same with either reading. The text of Jer. xlviii. 37. has the latter.

4. —*the very loins*—] So the LXX, ἡ σπονδε, and Syr. They cry out violently, with their utmost force.

5. *The heart of Moab crieth within her.*] For לבי, LXX read לבי, or לב; the Chald. לבי. For ברוחה, Syr. reads ברוחה; and so likewise the LXX, rendering it εν αυτης, Edit. Vat. or εν ιαυτης, Edit. Alex. and MS. 1. D. 11.

Ibid. —*a young heifer*] Heb. a heifer *three years* old, in full strength; as Horace uses *equa trima*, for a young mare just coming to her prime. Bochart observes from Aristotle, Hist. Animal. Lib. IV. that, in this kind of animals alone, the voice of the female is deeper than that of the male: therefore the lowing of the heifer, rather than of the bullock, is chosen by the prophet, as the properer image to express the mourning of Moab. But I must add, that the expression here is very short and obscure, and the opinions of interpreters are various in regard to the meaning. Compare Jer. xlviii. 34.

Ibid. —*they shall ascend*] For יעלה, LXX and a MS. read in the plural יעלו. And from this passage, the parallel place in Jer. xlviii. 5. must be corrected; where for יעלה בני, which gives no good sense, read יעלה בני.

7. —*shall perish*] אכזר, or אכרה. This word seems to have been lost out of the text: it is supplied by the parallel place, Jer. xlviii. 36. Syr. expresses it by עבר, præteriit; and Chald. by ירחוק, diripientur.

Ibid. *to the valley of willows.*] That is, to Babylon. Hieron. and Jarchi in loc. both referring to Psal. cxxxvii. 2. So likewise Prideaux, Le Clerc, &c.

9. *Upon the escaped of Moab and Ariel, and the remnant of Admah.*] The LXX for אֲרִיֵּל read אֲרִיֵּל. Ar Moab was called also Ariel, or Areopolis, Hieron. and Theodoret. see Cellarius. They make אֲרִיֵּל also a proper name. Michaelis thinks, that the Moabites might be called the remnant of Admah, as sprung from Lot and his daughters escaped from the destruction of that and the other cities; or metaphorically, as the Jews are called the princes of Sodom, and people of Gomorrah, chap. i. 10. Bibliothek Orient. part V. p. 195. The reading of this verse is very doubtful; and the sense, in every way in which it can be read, very obscure.

CHAP. XVI.

1. *I will send forth the son—*] Both the reading and meaning of this verse are still more doubtful than those of the preceding. The LXX and Syr. read אֲשַׁלֵּחַ, in the first person sing. future tense: the Vulg. and Talmud Babylon. read שְׁלַח, sing. imperative. The Syr. for כִּי reads כִּי, which is confirmed by one MS. and perhaps by a second. The two first verses describe the distress of Moab on the Assyrian invasion; in which even the son of the prince of the country is represented as forced to flee for his life through the desert, that he may escape to Judea; and the young women are driven forth, like young birds cast out of the nest, and endeavouring to wade through the fords of the river Arnon.

3. *Impart counsel—*] The Vulg. renders the verbs in the beginning of this verse in the singular number. So the Keri; and so likewise many MSS.

have it, and some editions, and Syr. The verbs throughout the verse are also in the feminine gender ; agreeing with Sion, which I suppose to be understood.

4. *the outcasts of Moab*—] Setting the points aside, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context, and the design of the prophet. And it is confirmed by the LXX, *οι φυγάδες Μωαβ*, and Syr.

Ibid. —*the oppressor*—] Perhaps the Israelites ; who in the time of Ahaz invaded Judah, defeated his army, slaying 120,000 men ; and brought the kingdom to the brink of destruction. Judah, being now in a more prosperous condition, is represented as able to receive and to protect the fugitive Moabites. And with those former times of distress, the security and flourishing state of the kingdom under the government of Hezekiah is contrasted.

6. *We have heard the pride of Moab*—] For π , read π אָה; two MSS. (one ancient,) and Jer. xlviii. 29. Zephaniah, in his prophecy against Moab, the subject of which is the same with that of Jeremiah in his forty-eighth chapter (see above note on xv. 1.) enlarges much on the pride of Moab, and their insolent behaviour towards the Jews :

“ I have heard the reproach of Moab ;
And the revilings of the sons of Ammon :
Who have reproached my people ;
And have magnified themselves against their borders.
Therefore, as I live, saith JEHOVAH God of hosts, the God of
Israel :
Surely Moab shall be as Sodom,
And the sons of Ammon as Gomorrah :
A possession of nettles, and pits of salt,
And a desolation for ever.
The residue of my people shall spoil them,
And the remnant of my nation shall dispossess them :
This shall they have for their pride ;

Because they have raised a reproach, and have magnified themselves,

Against the people of JEHOVAH God of hosts."

Zeph. ii. 8—10.

7. *For the men of Kirhares—*] A palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31. where, instead of *foundations*, or *flagons*, we read *men*. In the same place of Jeremiah, and in ver. 36. and here in ver. 11. the name of the city is Kirhares, not Kirharesheth.

Ibid. —*are put to shame*] Here the text of Jeremiah leaves us much at a loss, in a place that seems to be greatly corrupted. The LXX join the two last words of this verse with the beginning of the following. Their rendering is ; *και ουκ εντραπηση τα πεδια εσεβων*. For *κ* they must have read *α* : otherwise, how came they by the negative, which seems not to belong to this place ? Neither is it easy to make sense of the rest without a small alteration, by reading, instead of *εντραπηση τα, εντραπησεται*. In a word, the Arabic version taken from the LXX, plainly authorizes this reading of the LXX, and without the negative ; and it is fully confirmed by MSS. Pachom. and I. D. II. which have both of them *εντραπησεται πεδια Εσεβων*, without the negative ; which makes an excellent sense, and, I think, gives us the true reading of the Hebrew text : *אך נכלמו שרמות חשבון*. They frequently render the verb *נכלמו* by *εντραπησονται*. And *נכלמו* answers perfectly well to *אמלל*, the parallel word in the next line. The MSS. vary in expressing the word *נבאים*, which gives no tolerable sense in this place ; one reads *נבאים*, two others *בנאים*, in another the *כ* is upon a rasure of two letters : and Vulg. instead of it reads *מכות*, *plagas suas*.

8. *Her branches extended themselves—*] For

נשנ, a MS. has נשנ; which may perhaps be right : compare Jer. xlviii. 32. which has in this part of the sentence the synonymous word נשנ.

The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themselves even to intemperance in the use of them. So that their vines were so much in request, as not only to be propagated all over the country of Moab, to the sea of Sodom; but to have cions of them sent even beyond the sea into foreign countries.

הלם, knocked down, demolished; that is, overpowered, intoxicated. The drunkards of Ephraim are called by the prophet, chap. xxviii. 1. הלם יין. See Schultens on Prov. xxiii. 25. Gratus, speaking of the Mareotic wine, says of it,

“Pharios quæ fregit noxia reges.”

Cyneg. ver. 312.

9. *as with the weeping—*] For בכי, a MS. reads בכי. In Jer. xlviii. 32. it is מבכי. LXX read בכי, which I follow.

Ibid. *And upon thy vintage the destroyer hath fallen*] ועל קציר היד נפל. In these few words there are two great mistakes; which the text of Jer. xlviii. 32. rectifies: for קציר, it has כציר; and for היד, שר; both which corrections the Chaldee in this place confirms. As to the first,

“Hesebon and Eleale, and
The flowery dale of Sibmah clad with vines,”

were never celebrated for their *harvests*; it was the *vintage* that suffered by the irruption of the enemy: and so read LXX, and Syr. היד is the noisy acclamation of the treaders of the grapes: and see what sense this makes in the literal rendering of the Vulgate: super messem tuam “vox calcantium irruit.”

The reading in Jer. xlviii. 32. is certainly right, וירגל, *vastator* irruit. The shout of the treaders does not come in till the next verse : in which the text of Isaiah in its turn mends that of Jeremiah, xlviii. 33. where instead of the first וירגל, *the shout*, we ought undoubtedly to read, as here, וירגל, *the treader*.

10. *An end is put to the shouting*] The LXX read השבת, passive, and in the third person ; rightly : for God is not the speaker in this place. The rendering of LXX is *πιπταυται γαρ κλεισματα* ; which last word, necessary to the rendering of the Hebrew, and to the sense, is supplied by MSS. Pachom. and i. D. ii. having been lost out of the other copies.

12. *when Moab shall see—*] For וירא, a MS. reads וירא, and so Syr. and Chald. “ Perhaps כי וירא is only a various reading of כי וירא.” SECKER. A very probable conjecture.

14. —*and without strength*] An ancient MS. with LXX, reads וירא.

CHAP. XVII.

THIS prophecy by its title should relate only to Damascus : but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz ; and was fulfilled by Tiglath Pileser’s taking Damascus, and carrying the people captives to Kir, (2 Kings xvi. 9.) and overrunning great part of the kingdom of Israel, and carrying a great

number of the Israelites also captives to Assyria: and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser.

1. —*a ruinous heap*] For *לע* the LXX read *לע*, Vulg. *כע*. I follow the former.

2. *The cities are deserted for ever*] What has Aroer on the river Arnon to do with Damascus? and if there be another Aroer on the northern border of the tribe of Gad, (as Reland seems to think there might be,) this is not much more to the purpose. Besides, the cities of Aroer, if Aroer itself is a city, makes no good sense. The LXX, for *עיר*, Aroer, read *עיר ער*, *אנאנוס ער*, *for ever*, or for a long duration. The Chald. takes the word for a verb from *ערה*, translating it *חריבו*, *devastabuntur*. The Syr. read *עירעיר*. So that the reading is very doubtful. I follow the LXX, as making the plainest sense.

3. —*the pride of Syria*—] For *שמ* Houbigant reads *שמה*, *the pride*, answering, as the sentence seems evidently to require, to *כבוד*, *the glory* of Israel. The conjecture is so very probable, that I venture to follow it.

5. *as when one gathereth*—] That is, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn; and the remnant shall be no more in proportion, than the scattered ears left to the gleaner. The valley of Rephaim near Jerusalem, was celebrated for its plentiful harvest; it is here used poetically for any fruitful country.

8. —*the altars dedicated to the work of his hands*.] The construction of the words, and the meaning of the sentence, in this place, are not obvious: all the ancient versions, and most of the modern, have mistaken it. The word *מקשה* stands in

regimine with מִבְּחֵרֶת, not in opposition with it; it means the altars of the work of their hands; that is, of the idols; not which are the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

9. —*the Hivites and the Amorites*—] הִיטִי וְאַמֹּרִי. No one has ever yet been able to make any tolerable sense of these words. The translation of the LXX has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text, or in their version; οἱ Ἀμορῆται καὶ οἱ Εἰλαῖοι. It is remarkable, that many commentators, who never thought of admitting the reading of the LXX, yet understand the passage as referring to that very event, which their version expresses: so that it is plain, that nothing can be more suitable to the context. My father saw the necessity of admitting this variation, at a time when it was not usual to make so free with the Hebrew text. See Lowth on the place.

10. —*shoots from a foreign soil*] The pleasant plants, and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, especially Egypt: to all which the Israelites were greatly addicted; and in their expectations from which they should be grievously disappointed.

12—14. *Wo to the multitude*—] The three last verses of this chapter seem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, standing singly and by itself; for neither has it any connection with what follows: whether it stands in its right place, or not, I cannot say. It is a noble description of the for-

midable invasion, and of the sudden overthrow, of Senacherib: which is intimated in the strongest terms, and the most expressive images; exactly suitable to the event.

12, 13. *Like the roaring of mighty waters—*] Five words, three at the end of the 12th verse, and two at the beginning of the 13th, are omitted in five MSS.; that is, in effect, the repetition, contained in the first line of verse 13th in this translation, is not made. After having observed, that it is equally easy to account for the omission of these words by a transcriber, if they are genuine; or their insertion, if they are not genuine; occasioned by his carrying his eye backwards to the word וַיִּרְאוּ, or forwards to וַיִּשְׁמְעוּ; I shall leave it to the reader's judgment to determine, whether they are genuine, or not.

14. —*and he is no more*] For וְהוּא ten MSS. (three ancient) and two editions, and LXX, Syr. Chald. Vulg. have וְהוּא. This particle, authenticated by so many good vouchers, restores the sentence to the true poetical form, implying a repetition of some part of the parallel line preceding, thus:

“At the season of evening, behold terror!

Before the morning, and [behold] he is no more!”

See Prelim. Dissert. p. xix. note.

CHAP. XVIII.

THIS is one of the most obscure prophecies in the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent; are all obscure and doubtful.

1. *The winged cymbal*] צליל כנפים. I adopt this as the most probable of the many interpretations, that have been given of these words. It is Bochart's: see Phaleg IV. 2. The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had; an instrument in its use and sound not much unlike to the sistrum; and to distinguish from it the sistrum, they called it the cymbal with wings. The cymbal was a round hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which from side to side ran several loose laminæ, or small rods, of metal, which being shaken, gave a like sound; these projecting on each side, had somewhat of the appearance of wings; or might be very properly expressed by the same word, which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The sistrum is given in a medal of Adrian, as the proper attribute of Egypt. See Addison on Medals, Series III. No. 4. where the figure of it may be seen.

In opposition to other interpretations of these words, which have prevailed, it may be briefly ob-

served, that צלל is never used to signify *shadow*, nor כנ applied to the sails of ships.

If therefore the words are rightly interpreted *the winged cymbal*, meaning the sistrum, Egypt must be the country to which the prophecy is addressed. And upon this hypothesis the version and explanation must proceed. I further suppose, that the prophecy was delivered before Senacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.

Ibid. *Which borders on the rivers of Cush*] What are the rivers of Cush, whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not easy to determine. The word מִמֶּנֶּה signifies either *on this side*, or *on the further side*: I have made use of the same kind of ambiguous expression in the translation.

2. —*in vessels of papyrus*] This circumstance agrees perfectly well with Egypt. It is well known, that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. "Ex ipso quidem papyro navigia texunt." Plin. XIII. 11.

"Conseritur bibula Memphitis cymba papyro."

Lucan. IV. 136.

Ibid. *Go, ye swift messengers—*] To this nation before-mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report, in the most expeditious manner, through the whole country: go, ye swift messengers, and carry this notice of God's designs in regard to them. By the swift messengers are meant, not any parti-

cular persons specially appointed to this office, but any the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame : these are ordered to publish this declaration made by the prophet throughout Egypt, and to all the world ; and to excite their attention to the promised visible interposition of God.

Ibid. —*stretched out in length*—] Egypt, that is, the fruitful part of it, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains ; seven hundred and fifty miles in length ; in breadth, from one to two or three days' journey : even at the widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad. Egmont and Hayman, and Pococke's Travels.

Ibid. —*smoothed*—] Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair : see Herod. II. 37 : or rather to the country's being made smooth, perfectly plain and level, by the overflowing of the Nile.

Ibid. —*meted out by line*—] It is generally referred to the frequent necessity of having recourse to mensuration in Egypt, in order to determine the boundaries after the inundations of the Nile : to which even the origin of the science of geometry is by some ascribed. Strabo, Lib. XVII. sub init.

Ibid. —*trodden down*—] Supposed to allude to a peculiar method of tillage in use among the Egyptians. Both Herodotus (Lib. II.) and Diodorus (Lib. I.) say, that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land, and then sent in their cattle (their hogs, says the former,) to tread in the seed ; and without any further care expected the harvest.

Ibid. —*the rivers have nourished*] The word בָּזָא is generally taken to be an irregular form for בָּזָה, *have spoiled*, as an ancient MS. has it in this place; and so most of the versions, both ancient and modern, understand it. On which Schultens, Gram. Heb. p. 491. has the following remark: “Ne minimum quidem speciem veri habet בָּזָא, Esai. xviii. 2. elatum pro בָּזָה, *diripiunt*. Hæc esset anomalia, cui nihil simile in toto linguæ ambitu. In talibus nil finire, vel fateri ex mera agi conjectura, tutius justiusque. Radicem בָּזָא olim extare potuisse, quis neget? Si cognatum quid sectandum erat, ad בָּזָח, *contemnit*, potius decurrendum fuisset: ut בָּזָח pro בָּזָה sit enuntiatum, vel בָּזָח. Digna phrasis, *flumina contemunt terram*, i. e. *inundant*.” “בָּזָא, Arab. *extulit se superbius*, item *subjecit sibi*: unde præter. pl. בָּזְאוּ *subjecerunt sibi*, i. e. *inundarunt*.” Simonis Lexic. Heb.

A learned friend has suggested to me another explanation of the word. בָּזָא, Syr. and בָּזָא, Chald. signifies *uber, mamma*; agreeably to which the verb might signify *to nourish*. This would perfectly well suit with the Nile: whereas nothing can be more discordant than the idea of spoiling and plundering: for to the inundation of the Nile Egypt owed every thing; the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country. “Mira æque natura fluminis, quod cum cæteri omnes abluant terras et eviscerent, Nilus tanto cæteris major adeo nihil exedit, nec abradit, ut contra adjiciat vires; minimumque in eo sit, quod solum temperet. Illato enim limo arenas saturat ac jungit. debetque illi Ægyptus non tantum fertilitatem terrarum, sed ipsas.” Seneca, Nat. Quæst. IV. 2. I take the liberty, therefore, which Schultens

seems to think allowable in this place, of hazarding a conjectural interpretation.

3. *When the standard is lifted up—*] I take God to be the agent in this verse; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Senacherib's army shall be destroyed, or by which at least the destruction of it shall be accompanied; as it is described in chap. xxix. 6. and xxx. 30, 31. and x. 16, 17. See also Psal. lxxvi. and the title of it according to LXX, Vulg. and Æthiop. They are called by a bold metaphor, the standard lifted up, and the trumpet sounded. The latter is used by Homer, I think, with great force, in his introduction to the battle of the gods; though I find it has disgusted some of the minor critics:

Βραχὺς δ' ὑπερὰ χθονί,
Αἰμὴ δὲ σαλπύγγεν μέγας οὐρανός.

IL. XXI. 388.

“Heav’n in loud thunders bids the trumpet sound,
And wide beneath them groans the rending ground.”

Pope

4. *For thus hath JEHOVAH said unto me—*] The subject of the remaining part of the chapter is, that God would comfort and support his own people, though threatened with immediate destruction by the Assyrians; that Senacherib's great designs and mighty efforts against them should be frustrated, and that his vast expectations should be rendered abortive, when he thought them mature, and just ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field, and the fowls of the air, (for this is the meaning of the allegory continued through the 5th and 6th verses;) and that Egypt, being delivered

from his oppression, and avenged by the hand of God of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary.

Ibid. *Like the clear heat—*] The same images are employed by an Arabian poet :

“ Solis more fervens, dum frigus ; quumque ardet
Sirius, tum vero frigus ipse et umbra.”

Which is illustrated in the note by a like passage from another Arabian poet :

“ Calor est hyeme, refrigerium æstate.”

Excerpta ex Hamasa ; published by Schultens, at the end of Erpenius' Arabic Grammar, p. 425.

Ibid. —*after rain—*] “ אור hic significat plu-
viam ; juxta illud, *sparget nubes pluviam suam*, Job
xxxvii. 11.” Kimchi. In which place of Job the
Chaldee paraphrast does indeed explain אור by
מטריה ; and so again ver. 21 ; and chap. xxxvi. 30.
This meaning of the word seems to make the best
sense in this place ; it is to be wished, that it were
better supported.

Ibid. —*in the day of harvest.*] For בֹּהַב, *in the
heat*, five MSS. (three ancient,) LXX, Syr. and
Vulg. read בֵּיב *in the day*. The mistake seems to
have risen from בֹּהַב in the line above.

5. —*the blossom—*] Heb. *her blossom* ; נִצְחָה :
that is, the blossom of the vine, נֶגֶן, understood,
which is of the common gender. See Gen. xl. 10.
Note, that, by the defective punctuation of this
word, many interpreters, and our translators among
the rest, have been led into a grievous mistake, (for
how can the swelling grape become a blossom ?)
taking the word נִצְחָה for the predicate ; whereas it is

the subject of the proposition, or the nominative case to the verb.

7. —*a gift*—] The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy Senacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom by the destruction of the Assyrian army. Upon which wonderful event, it is said, 2 Chron. xxxii. 23. that “many brought gifts unto JEHOVAH to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified of all nations from thenceforth.” It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.

Ibid. —*from a people*—] The LXX and Vulg. read *עַם*; which is confirmed by the repetition of it in the next line. The difference is of importance: for, if this be the true reading, the prediction of the admission of Egypt into the true Church of God is not so explicit as it might otherwise seem to be. However, that event is clearly foretold at the end of the next chapter.

CHAP. XIX.

Nor many years after the destruction of Senacherib's army before Jerusalem, by which the Egyptians were freed from the yoke, with which they were threatened by so powerful an enemy, who had carried on a successful war of three years' continuance against them; the affairs of Egypt were again thrown into confusion by intestine broils among themselves; which ended in a perfect anarchy, that lasted some few years: this was followed by an

aristocracy, or rather tyranny, of twelve princes, who divided the country between them, and at last by the sole dominion of Psammitichus, which he held for fifty-four years. Not long after that followed the invasion and conquest of Egypt by Nebuchadnezzar; and then by the Persians under Cambyses, the son of Cyrus. The yoke of the Persians was so grievous, that the conquest of the Persians by Alexander may well be considered as a deliverance to Egypt; especially as he and his successors greatly favoured the people, and improved the country. To all these events the prophet seems to have had a view in this chapter: and in particular, from ver. 18. the prophecy of the propagation of the true religion in Egypt seems to point to the flourishing state of Judaism in that country, in consequence of the great favour shown to the Jews by the Ptolemies. Alexander himself settled a great many Jews in his new city Alexandria, granting them privileges equal to those of the Macedonians. The first Ptolemy, called Soter, carried great numbers of them thither, and gave them such encouragement, that still more of them were collected there from different parts; so that Philo reckons, that in his time there were a million of Jews in that country. These worshipped the God of their fathers; and their example and influence must have had a great effect in spreading the knowledge and worship of the true God through the whole country. See bishop Newton on the Prophecies, Dissert. XII.

4. —*cruel lords*] Nebuchadnezzar in the first place, and afterwards the whole succession of Persian kings, who in general were hard masters, and grievously oppressed the country. Note, that for *נשפ*, a MS. reads *נשפ*, agreeable to which is the rendering of LXX, Syr. and Vulg.

6. —*shall become putrid*] מרע, this sense of the word, which Simonis gives in his Lexicon, from the meaning of it in Arabic, suits the place much better than any other interpretation hitherto given. And that the word in Hebrew had some such signification is probable from 2 Chron. xxix. 19. where the Vulgate renders it by *polluit*, and the Targum by *profanavit* and *abominabile fecit*, which the context in that place seems plainly to require. The form of the verb here is very irregular; and the Rabbins and grammarians seem to give no probable account of it.

8. *And the fishers—*] There was great plenty of fish in Egypt: see Num. xi. 5. “The Nile,” says Diodorus, lib. I. “abounds with incredible numbers of all sorts of fish.” And much more the lakes; Egmont, Pococke, &c.

10. —*her stores—*] מרע, ἀποθήκων, Aquila.

Ibid. —*all that make a gain of pools for fish*] This obscure line is rendered by different interpreters in very different manners. Kimchi explains מרע, as if it were the same with מנע, from Job xxx. 25. In which he is followed by some of the Rabbins, and supported by LXX: and מנע, which I translate *gain*, and which some take for *nets*, or *inclosures*, the LXX render by ζυθον, *strong drink*, or *beer*, which it is well known was much used in Egypt: and so likewise the Syriac, retaining the Hebrew word מרע. I submit these very different interpretations to the reader's judgment. The version of the LXX is as follows: *καὶ πάντες οἱ ποιῶντες τὸν ζυθὸν λυπήθησονται, καὶ τὰς ψυχὰς πονήσουσι.* “And all they that make barley-wine shall mourn, and be grieved in soul.”

11. —*have counselled a brutish counsel*] The sentence, as it now stands in the Hebrew, is imperfect: it wants the verb. Archbishop Secker con-

jectures, that the words *וַיִּשְׁמְרוּ* should be transposed: which would in some degree remove the difficulty. But it is to be observed, that the translator of the Vulgate seems to have found in his copy the verb *וַיִּשְׁמְרוּ* added after *וַיִּשְׁמְרוּ*: "*Sapientes consiliarii Pharaonis dederunt consilium insipiens.*" This is probably the true reading; it is perfectly agreeable to the Hebrew idiom, makes the construction of the sentence clear, and renders the transposition of the words above-mentioned unnecessary.

12. —*let them come*—] Here too a word seems to have been left out of the text. After *וַיִּבְרָךְ*, two MSS. (one ancient) add *יָבֹאוּ*, *let them come*. Which, if we consider the form and the construction of the sentence, has very much the appearance of being genuine: otherwise the connective conjunction, at the beginning of the next member, is not only superfluous, but embarrassing. See also the version of LXX, in which the same deficiency is manifest.

Ibid. —*and let them declare*] "*וַיִּדְעוּ*, *let them know*, perhaps we ought to read *וַיִּדְעוּ*, *let them make known.*" SECKER. The LXX and Vulg. favour this reading: *ἡμεῖς ἡμεῖς*, *indigent*.

13. *They have caused*—] The text has *וַיִּשְׁמְרוּ*, *and they have caused to err*. Fifty MSS. thirteen editions, Vulg. and Chald. omit the *ו*.

Ibid. —*pillars*—] *פְּנֵי*, to be pointed as plural without doubt. So Grotius, and so Chald.

14. —*in the midst of them*—] "*בְּקִרְבָּם*, LXX, *quod forte rectius.*" SECKER. So likewise Chald.

16. —*the Egyptians shall be*—] *וַיִּהְיוּ*, plural, MS. Bodl. LXX, and Chald. This is not proposed as an emendation, for either form is proper.

17. *And the land of Judah*—] The threatening hand of God will be held out, and shaken over Egypt, from the side of Judea; through which the

Assyrians will march to invade it. Five MSS. and two editions have להנה.

18. —*the City of the Sun*] עיר החרס, this passage is attended with much difficulty and obscurity. First, in regard to the true reading. It is well known, that Onias applied it to his own views, either to procure from the king of Egypt permission to build his temple in the Hieropolitan Nome, or to gain credit and authority to it when built; from the notion which he industriously propagated, that Isaiah had in this place prophesied of the building of such a temple. He pretended, that the very place where it should be built, was expressly named by the prophet עיר החרס, the City of the Sun. This possibly may have been the original reading. The present text has עיר החרס, the City of Destruction: which some suppose to have been introduced into the text by the Jews of Palestine afterwards; to express their detestation of the place, being much offended with this schismatical temple in Egypt. Some think the latter to have been the true reading, and that the prophet himself gave this turn to the name out of contempt, and to intimate the demolition of this Hieropolitan temple; which in effect was destroyed by Vespasian's orders after that of Jerusalem. "Videtur propheta consulto scripsisse חרס pro חרס, ut alibi scribitur בית אל pro בית און, בית אש בשת, בית אש בשת, &c. Vide Lowth in loc." SECKER. But on supposition, that עיר החרס is the true reading, others understand it differently. The word חרס in Arabic signifies a lion: and Conrad Ikenius has written a dissertation (Dissert. Philol. Theol. XVI.) to prove that the place here mentioned is not Heliopolis, as it is commonly supposed to be, but Leonopolis in the Heliopolitan Nome, as it is indeed called in the letter, whether real or pretended, of Onias to Ptolemy, which Josephus has inserted in

his Jewish Antiquities, Lib. XIII. cap. 3. And I find, that several persons of great learning and judgment think, that Ikenius has proved the point beyond contradiction. See Christian. Muller. *Satura Observ. Philolog. Michaelis Bibliothek Oriental*, part V. p. 171. But after all I believe, that neither Onias, nor Heliopolis, nor Leontopolis, has any thing to do with this subject. The application of this place of Isaiah to Onias' purpose seems to have been a mere invention; and, in consequence of it, there may perhaps have been some unfair management to accommodate the text to that purpose; which has been carried even further than the Hebrew text: for the Greek version has here been either translated from a corrupted text, or wilfully mis-translated or corrupted, to serve the same cause: the place is there called *πολις Δεισιμα*, the City of Righteousness; a name apparently contrived by Onias' party, to give credit to their temple, which was to rival that of Jerusalem. Upon the whole, the true reading of the Hebrew text in this place is very uncertain; nine MSS. and seven editions have *יהוה*, so likewise Sym. Vulg. Arab. LXX, Compl. On the other hand Aquila, Theodot. and Syr. read *יהוה*; the Chaldee paraphrase takes in both readings.

The reading of the text being so uncertain, no one can pretend to determine what the city was that is here mentioned by name; much less to determine, what the four other cities were which the prophet does not name. I take the whole passage, from the 18th verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be

published to the world. See further on this subject Prideaux Connect. an. 149. Dr. Owen's Inquiry into the Present State of the LXX Version, p. 41. and Byrant's Observations on Ancient History, p. 124.

CHAP. XX.

THARTHAN besieged Ashdod, or Azotus; which probably belonged at this time to Hezekiah's dominions, see 2 Kings xviii. 8. The people expected to be relieved by the Cushites of Arabia, and by the Egyptians. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the prophets, (see Zech. xiii. 4.) probably three days, to show that within three years the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, which event should make their case desperate, and induce them to surrender. Azotus was a strong place: it afterwards held out twenty-nine years against Psammitichus king of Egypt, Herod. II. 157. Tharthan was one of Senacherib's generals, 2 Kings xviii. 17. and Tirhakah king of the Cushites was in alliance with the king of Egypt against Senacherib. These circumstances make it probable, that by Sargon is meant Senacherib. It might be one of the seven names by which Jerom, on this place, says he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus must have happened before Senacherib's attempt on Jerusalem; when he boasted of his late conquests, chap. xxxvii. 25. And the warning of the prophet had a principal respect to the Jews also, who were too much inclined to depend upon the

assistance of Egypt. As to the rest, history and chronology affording us no light, it may be impossible to clear either this, or any other hypothesis, (which takes Sargon to be Shalmaneser, or Asarhad-don, &c.) from all difficulties.

It is not probable, that the prophet walked uncovered and barefoot for three years: his appearing in that manner was a sign, that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted, as well as the event: but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable therefore, that the prophet was ordered to walk so for three days, to denote the accomplishment of the event in three years; a day for a year, according to the prophetic rule: Num. xiv. 34. Ezek. iv. 6. The words שלש ימים, *three days*, may possibly have been lost out of the text, at the end of the second verse, after יחף, *barefoot*; or after the same word in the third verse: where, in the Alexandrine and Vatican copies of LXX, and in MSS. Pachom, and 1. D. 11. the words τρεῖς ἡμέραι are twice expressed: perhaps instead of שלש ימים the Greek translator might read שלש שנים, by his own mistake, or by that of his copy, after יחף in the third verse, for which stands the first τρεῖς ἡμέραι in the Alexandrine, and Vatican LXX, and in the two MSS. above-mentioned.

CHAP. XXI.

THE ten first verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind, for its brevity and force ; for the variety and rapidity of the movements ; and for the strength and energy of colouring with which the action and event is painted. It opens with the prophet's seeing at a distance the dreadful storm that is gathering, and ready to burst upon Babylon ; the event is intimated in general terms ; and God's orders are issued to the Persians and Medes to set forth upon the expedition, which he has given them in charge. Upon this the prophet enters into the midst of the action : and in the person of Babylon expresses in the strongest terms the astonishment and horror that seizes her on the sudden surprise of the city, at the very season dedicated to pleasure and festivity, ver. 3, 4. Then in his own person describes the situation of things there : the security of the Babylonians, and in the midst of their feasting the sudden alarm of war, ver. 5. The event is then declared in a very singular manner. God orders the prophet to set a watchman to look out, and to report what he sees : he sees two companies marching onward, representing by their appearance the two nations that were to execute God's orders ; who declare, that Babylon is fallen : ver. 6—9.

But what is this to the prophet, and to the Jews, the object of his ministry ? The application, the end, and design of the prophecy, is admirably given in a short expressive address to the Jews, partly in the person of God, partly in that of the prophet : “ O

my threshing—" "O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you; hear this for your consolation: your punishment, your slavery and oppression, will have an end in the destruction of your oppressors."

1. —*the desert of the sea*] This plainly means Babylon, which is the subject of the prophecy. The country about Babylon, and especially below it towards the sea, was a great flat morass, often overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

Herodotus I. 184. says, that "Semiramis confined the Euphrates within its channel, by raising great dams against it; for before it overflowed the whole country like a sea." And Abydenus, (quoting Megasthenes, apud Euseb. Præp. Evang. IX. 41.) speaking of the building of Babylon by Nebuchadonosor, "it is reported, that all this part was covered with water, and was called the sea; and that Belus drew off the waters, conveying them into proper receptacles, and surrounded Babylon with a wall." When the Euphrates was turned out of its channel by Cyrus, it was suffered still to drown the neighbouring country; the Persian government, which did not favour the place, taking no care to remedy this inconvenience, it became in time a great barren morassy desert, which event the title of the prophecy may perhaps intimate. Such it was originally; such it became after the taking of the city by Cyrus; and such it continues to this day.

Ibid. *Like the southern tempests*—] The most vehement storms, to which Judea was subject, came from the great desert country to the south of it.

“ Out of the south cometh the whirlwind.” Job xxxvii. 9. “ And there came a great wind from the wilderness, and smote the four corners of the house.” Ibid. i. 19. For the situation of Idumea, the country (as I suppose) of Job, (see Lam. iv. 21. compared with Job i. 1.) was the same in this respect with that of Judea.

“ And JEHOVAH shall appear over them,
And his arrow shall go forth as the lightning;
And the Lord JEHOVAH shall sound the trumpet;
And shall march in the whirlwinds of the south.”

Zech. ix. 14.

2. *The plunderer is plundered, and the destroyer is destroyed.*] הבוגר בוגר והשודר שודר. The MSS. vary in expressing or omitting the ם in these four words. Ten MSS. are without the ם in the second word, and eight MSS. are without the ם in the fourth word: which justifies Symmachus, who has rendered them passively: ὁ αἰετῶν αἰετίζεται, καὶ ὁ τάλαιπαροῖζων τάλαιπαρεῖ. He read שודר, בוגר. Cocceius (Lexicon in voce) observes, that the Chaldee very often renders the verb בוגר by בן, *spoliavit*; and in this place, and in xxxiii. 1. by the equivalent word אָנַס; and in chap. xxiv. 16. both by אָנַס and בן: and Syr. in this place renders it by סָלַס, *oppressit*.

Ibid. —*her vexations*—] Heb. her sighing: that is, the sighing caused by her. So Kimchi on the place: “Innuit illos, qui gemebant ob timorem ejus; quia suffixa nominum referuntur ad agentem et ad patientem.” “Omnes qui gemebant a facie regis Babylonis, requiescere feci eos.” Chald. And so likewise Ephræm Syr. in loc. edit. Assemani: “Gemitum ejus: dolorem scilicet et lachrymas, quas Chaldæi reliquis per orbem gentibus ciere pergunt.”

5. *The table is prepared*—] In Heb. the verbs are in the infinitive mood absolute; as in Ezek. i. 14.

"And the animals ran and returned, רָצוּ וָשָׁבוּ, like the appearance of lightning:" just as the Latins say *currere et reverti*, for *currebant et revertebantur*. See chap. xxxii. 11. and the note there.

7. *And he saw a chariot with two riders; A rider on an ass, a rider on a camel.*] This passage is extremely obscure from the ambiguity of the term רֶכֶב, which is used three times; and which signifies a chariot, or any other vehicle, or the rider in it; or a rider on a horse, or any other animal; or a company of chariots, or riders. The prophet may possibly mean a cavalry in two parts, with two sorts of riders; riders on asses, or mules, and riders on camels; or led on by two riders, one on an ass, and one on a camel. However, so far it is pretty clear, that Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders, or the two sorts of cattle. It appears from Herodotus, I. 80. that the baggage of Cyrus' army was carried on camels. In his engagement with Croesus, he took off the baggage from the camels, and mounted his horsemen upon them: the enemy's horses, offended with the smell of the camels, turned back and fled.

8. *he that looked out on the watch—*] The present reading אִישׁ, *a lion*, is so unintelligible, and the mistake so obvious, that I make no doubt that the true reading is חֹזֶה, as the Syriac translator manifestly found it in his copy, who renders it by מְבַטֵּן, *speculator*.

9. *—a man, one of the two riders*] So the Syriac understands it; and Ephræm Syr.

10. *O my threshing—*] "O thou, the object upon which I shall exercise the severity of my discipline; that shalt lie under my afflicting hand, like corn spread upon the floor to be threshed out and winnowed, to separate the chaff from the wheat!"

The image of threshing is frequently used by the Hebrew poets with great elegance and force, to express the punishment of the wicked and the trial of the good, or the utter dispersion and destruction of God's enemies. Of the different ways of threshing in use among the Hebrews, and the manner of performing them, see note on chap. xxviii. 27.

Our translators have taken the liberty of using the word *threshing* in a passive sense, to express the object or matter that is threshed: in which I have followed them, not being able to express it more properly, without departing too much from the form and letter of the original. *Son* of my floor, Heb. It is an idiom of the Hebrew language to call the effect, the object, the adjunct, any thing that belongs in almost any way to another, the *son* of it. "O my threshing—" The prophet abruptly breaks off the speech of God, and instead of continuing it in the form, in which he had begun, and in the person of God, "this I declare unto you by my prophet;" he changes the form of address, and adds, in his own person, "this I declare unto you from God."

11, 12. *The oracle concerning Dumah.*] "Prophet Codex R. Meiri habet מַדְמָה; et sic LXX. Vid. Kimchi ad h. l." Biblia Michaelis, Halle 1720. not ad l.

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as Jews were subdued by the Babylonians. They inquire of the prophet, how long their subjection is to last: he intimates, that the Jews should be delivered from their captivity; not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability. What the meaning of the last line may be, I cannot pretend to divine. In this difficulty the Hebrew MSS. give

no assistance. The MSS. of the LXX, and the fragments of the other Greek versions, give some variations, but no light. This being the case, I thought it best to give an exact literal translation of the whole two verses; which may serve to enable the English reader to judge in some measure of the foundation of the various interpretations, that have been given of them.

13. *The oracle concerning Arabia.*] This title is of doubtful authority. In the first place, because it is not in many of the MSS. of the LXX: it is in MSS. Pachom. and 1. D. 11. only, as far as I can find with certainty: secondly, from the singularity of the phraseology; for מִשָּׁא is generally prefixed to its object without a preposition, as מִשָּׁא בָּבֶל; and never but in this place with the preposition ב. Besides, as the word בָּעֵר occurs at the very beginning of the prophecy itself, the first word but one, it is much to be suspected that some one, taking it for a proper name and the object of the prophecy, might note it as such by the words מִשָּׁא בָּעֵר written in the margin, from whence they might easily get into the text. The LXX did not take it for a proper name; but render it ἱστρος, and so Chald. whom I follow: for, otherwise, the forest in Arabia is so indeterminate and vague a description, that in effect it means nothing at all. This observation might have been of good use in clearing up the foregoing very obscure prophecy, if any light had arisen from joining the two together by removing the separating title: but I see no connection between them.

This prophecy was to have been fulfilled within a year of the time of its delivery, see ver. 16; and it was probably delivered about the same time with the rest in this part of the book, that is, soon before or after the 14th of Hezekiah, the year of Senacherib's invasion. In his first march into Judea, or in his

return from the Egyptian expedition, he might perhaps overrun these several clans of Arabians: their distress on some such occasion is the subject of this prophecy.

14. —*the southern country*] *Qaspar*, LXX; *Austri*, Vulg. they read *רִימֶן*, which seems to be right. For probably the inhabitants of Tema might be involved in the same calamity with their brethren and neighbours of Kedar, and not in a condition to give them assistance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an instance of common humanity in such cases of distress; especially in these desert countries, in which the common necessities of life, more particularly water, are not easily to be met with or procured. Moses forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation: one reason which he gives for this reprobation is their omission of the common offices of humanity towards the Israelites; "because they met them not with bread and water in the way, when they came forth out of Egypt." Deut. xxiii. 4.

17. —*the mighty bowmen*] *Sagittariorum fortium*, Vulg. transposing the two words, and reading, *גִּבּוֹרֵי קֶשֶׁת*; which seems to be right.

Ibid. For *JEHOVAH hath spoken it.*] The prophetic Carmina of Marcius, foretelling the battle of Cannæ, Liv. xxv. 12. conclude with the same kind of solemn form; "Nam mihi ita Jupiter fatus est." Observe, that the word *נָא* (to pronounce, to declare,) is the solemn word appropriated to the delivering of prophecies: "Behold, I am against the prophets, saith (*נָא*) JEHOVAH, who use their tongues, *וַיִּנָּאמוּ נָא*, and solemnly pronounce, He hath pronounced it." Jer. xxiii. 31.

CHAP. XXII.

THIS prophecy, ending with the 14th verse of this chapter, is entitled, "The oracle concerning the Valley of Vision," by which is meant Jerusalem, because, says Sal. b. Melech, it was the place of prophecy. Jerusalem, according to Josephus, was built upon two opposite hills, Sion and Acra, separated by a valley in the midst: he speaks of another broad valley between Acra and Moriah, Bell. Jud. V. 13. VI. 6. It was the seat of divine revelation, the place where chiefly prophetic vision was given, and where God manifested himself visibly in the holy place. The prophecy foretells the invasion of Jerusalem by the Assyrians under Senacherib; or by the Chaldeans under Nebuchadnezzar. Vitranga is of opinion, that the prophet has both in view; that of the Chaldeans in the first part, ver. 1—5. (which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5.) and that of the Assyrians in the latter part; which agrees with the circumstances of that time, and particularly describes the preparations made by Hezekiah for the defence of the city, ver. 8—11. Compare 2 Chron. xxxii. 2—5.

1. —*are gone up to the house-tops.*] The houses in the east were in ancient times, as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall: see Deut. xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they

transact business, (1 Sam. ix. 25. see also the LXX in that place,) they perform their devotions; (Acts x. 9.) The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice work, that no one either without or within can see through them. Whenever therefore any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature; every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it was to proclaim it from the house-tops to the people in the streets. "What ye hear in the ear, that publish ye on the house-top," saith our Saviour, Matt. x. 27. The people's running all to the tops of their houses gives a lively image of a sudden general alarm. Sir John Chardin's MS. note on this place is as follows: "Dans les Festes pour voir passer quelque chose, et dans les maladies pour les annoncer aux voisins en allumant des lumieres, le peuple monte sur les terrasses."

3. —*are gone off together.*] There seems to be somewhat of an inconsistency in the sense, according to the present reading. If the leaders were bound, וְהָיָה, how could they flee away? for their being bound, according to the obvious construction and course of the sentence, is a circumstance prior to their flight. I therefore follow Houbigant, who reads רְחוּקִים *remoti sunt*, they are gone off. וַיֵּלֶךְ, *transmigraverunt*, Chald. which seems to confirm this emendation.

6. —*the Syrian*—] It is not easy to say what וְהָיָה אֲדָמָה, *a chariot of men*, can mean. It seems by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so like-

wise; thus כִּרְבָּב אֲרָם וְחֵרָשִׁים, "with chariots the Syrian, and with horsemen:" the similitude of the letters ר and כ is so great, and the mistakes arising from it so frequent, that I readily adopt the correction of Houbigant, אֲרָם instead of אֲרָם, which seems to me extremely probable. The conjunction ו prefixed to חֵרָשִׁים seems necessary, in whatever way the sentence is taken; and it is confirmed by five MSS. (one ancient,) and three editions. Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time: see 2 Kings xvi. 9. and xvii. 6. and so perhaps might Elam (the Persians) likewise be; or auxiliaries to them.

8. —*the arsenal*—] Built by Solomon within the city, and called the house of the forest of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building: see 1 Kings vii. 2, 3.

9. *And ye shall collect the waters*—] There were two pools in or near Jerusalem, supplied by springs: the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30. towards the higher part of the city, near Sion or the city of David; and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Senacherib, he stopped up all the waters of the fountains without the city, and brought them into the city by a conduit, or subterraneous passage cut through the rock; those of the old pool, to the place where he made a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. This was so great a work, that not only the historians have made particular mention of it, 2 Kings xx. 20. 2 Chron. xxxii. 2, 3, 5, 30. but the son of Sirach also has

celebrated it in his encomium on Hezekiah: "Hezekiah fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water." Ecclus xlviii. 17.

11. —*to him that hath disposed this*] That is, to God, the author and disposer of this visitation, the invasion with which he now threatens you. The very same expressions are applied to God, and upon the same occasion, chap. xxxvii. 26.

"Hast thou not heard, of old, that I have disposed it;
And, of ancient times, that I have formed it?"

14. *the voice of JEHOVAH*—] The Vulg. has vox Domini; as if in his copy he had read קל ייחיה: and, in truth, without the word קל it is not easy to make out the sense of the passage; as it appears from the strange versions, which the rest of the ancients, (except Chald.) and many of the moderns, have given of it; as if the matter were revealed in, or to, the ears of JEHOVAH, ἐν τοῖς ὠσὶ Κυρίου, LXX. Vitringa translates it, "revelatus est in auribus meis JEHOVAH;" and refers to 1 Sam. ii. 27. iii. 21. but the construction in those places is different, and there is no speech of God added; which here seems to want something more than the verb נלה to introduce it. Compare chap. v. 9. where the text is still more imperfect.

15. *Go unto Shebna*—] The following prophecy concerning Shebna seems to have very little relation to the foregoing; except that it might have been delivered about the same time, and Shebna might be a principal person among those, whose luxury and profaneness is severely reprehended by the prophet in the conclusion of that prophecy, ver. 11—14.

Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi. seems to have been a different person from this Shebna, the treasurer, or

steward of the household, to whom the prophecy relates. The Eliakim here mentioned was probably the person, who, at the time of Senacherib's invasion, was actually treasurer, the son of Hilkiah. If so, this prophecy was delivered, as the preceding, (which makes the former part of the chapter,) plainly was, some time before the invasion of Senacherib. As to the rest, history affords us no information.

Ibid. —*and say unto him*] Here are two words lost out of the text; which are supplied by two MSS. (one ancient,) which read וַאֲמַרְתָּ אֵלָיו; by LXX, καὶ εἰπὼν αὐτῷ; and in the same manner by all the ancient versions. It is to be observed, that this passage is merely historical, and does not admit of that sort of ellipsis, by which in the poetical parts a person is frequently introduced speaking, without the usual notice, that what follows was delivered by him.

16. *thy sepulchre on high—in the rock*] It has been observed before on chap. xiv. that persons of high rank in Judea, and in most parts of the east, were generally buried in large sepulchral vaults hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high; in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried לְמַעַל, or ἀναλυσί, LXX; in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour. 2 Chron. xxxii. 33. There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with

carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley ; which is itself raised perhaps above half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot, and Kempfer. Diodorus Siculus, Lib. XVII. mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.

17. —*cover thee*] That is, thy face. This was the condition of mourners in general, and particularly of condemned persons: see Esther vi. 12. vii. 8.

19. *I will drive thee*—] דָּרַשְׁתִּיךָ, in the first person, Syr. Vulg.

21. —*to the inhabitants*—] יְשׁוּבֵי, in the plural number, four MSS. (two ancient,) LXX, Syr. Vulg.

22. —*the key upon his shoulder,*] As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδουχος Ηρας. Æschyl. Suppl. 299. A female high in office under a great queen has the same title :

Καλλιθοη κλειδουχος Ολυμπιαδος Βασίλειης.

Auctor Phoronidis ap. Clem. Alex. p. 418. edit. Potter. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder : the priestess of Ceres κατομαδιαν εχει κλειδα. Callim. Ceres, ver. 45. To comprehend how the key could be borne on the shoulder, it will be necessary to say somewhat of the form of it : but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the an-

cients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation Cassiopeia, compares it to a key. It must be owned, that the passage is very obscure; but the learned Huetius has bestowed a great deal of pains in explaining it, *Animadvers. in Manilii, Lib. I. 355.* and I think has succeeded very well in it. *Homer Odyss. XXI. 6.* describes the key of Ulysses' store-house, as *εὐκαμπής*, of a large curvature; which Eustathius explains by saying it was *δρεπανοειδής*, in shape like a reaping-hook. Huetius says, the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses' key was of brass, and the handle of ivory: but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. *Baumgarten, Peregr. I. 18. Thevenot, par. II. ch. 10.*

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed, with great clearness as well as force, by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion made use of a like manner of expression, *Matt. xvi. 19.*

and in Rev. iii. 7. has applied to himself the very words of the prophet.

23. —*a nail*—] In ancient times, and in the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of, and hang up, the several moveables and utensils in common use and proper to the apartment. These spikes they worked into the walls at the first erection of them; the walls being of such materials, that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. Sir John Chardin's account of this matter is this: "They do not drive with a hammer the nails that are put into the eastern walls: the walls are too hard, being of brick; or if they are of clay, too mouldering: but they fix them in the brick-work as they are building. They are large nails, with square heads like dice, well made; the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." Harmer, *Observations* I. p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds; as it appears from this place of Isaiah, and from Ezekiel xv. 3. who speaks of a pin, or nail, "to hang any vessel thereon." The word used here for a nail of this sort is the same by which they express that instrument, the stake, or large pin of iron, with which they fastened down to the ground

the cords of their tents. We see, therefore, that these nails were of necessary and common use, and of no small importance, in all their apartments ; conspicuous, and much exposed to observation : and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it by, but what conveys to us a low and contemptible idea. " Grace hath been showed from the Lord our God," saith Ezra ix. 8. " to leave us a remnant to escape, and to give us a nail in his holy place : " that is, as the margin of our Bible explains it, " a constant and sure abode."

" He that doth lodge near her [Wisdom's] house,
Shall also fasten a pin in her walls."

Ecclus xiv. 24.

The dignity and propriety of the metaphor appears from the prophet Zechariah's use of it :

" From him shall be the corner-stone ; from him the nail,
From him the battle-bow,
From him every ruler together."

Zech. x. 4.

And Mohammed, using the same word, calls Pharaoh the lord or master of the *nails*, that is, well attended by nobles and officers capable of administering his affairs ; Koran, Sur. xxxviii. 11. and lxxxix. 9. So some understand this passage of the Koran : Mr. Sale seems to prefer another interpretation.

Taylor, in his Concordance, thinks *ו* means the pillar or post that stands in the middle, and supports the tent, in which such pegs are fixed to hang their arms, &c. upon ; referring to Shaw's Travels, p. 287. But *ו* is never used, as far as appears to me, in that sense. It was indeed necessary, that the pillar of the tent should have such pegs on it for that

purpose : but the hanging of such things in this manner upon this pillar does not prove, that **ו** was the pillar itself.

23. —*a glorious seat*—] That is, his father's house, and all his own family, shall be gloriously seated, shall flourish in honour and prosperity ; and shall depend upon him, and be supported by him.

24. —*all the glory*—] One considerable part of the magnificence of the eastern princes consisted in the great quantity of gold and silver vessels, which they had for various uses. "Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold : none were of silver ; it was nothing accounted of in Solomon's days." 1 Kings x. 21. "The vessels in the house of the forest of Lebanon" (the armoury of Jerusalem so called) "were two hundred targets, and three hundred shields, of beaten gold." Ibid. ver. 16, 17. These were ranged in order upon the walls of the armoury, (see Cant. iv. 4.) upon pins worked into the walls on purpose, as above-mentioned. Eliakim is considered as a principal stake of this sort, immovably fastened in the wall, for the support of all vessels destined for common or sacred uses : that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependents, from the highest to the lowest.

Ibid. —*meaner vessels*] **נבלי** seems to mean earthen vessels of common use, brittle, and of little value ; (see Lam. iv. 2. Jer. xlviii. 12.) in opposition to **אנמי**, goblets of gold and silver used in the sacrifices. Exod. xxiv. 6.

25. *The nail fastened*—] This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced against him.

CHAP. XXIII.

1. *Howl, O ye ships of Tarshish—*] This prophecy denounceth the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negotiators and sailors at Tarshish, (Tartessus in Spain,) a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean: "for the Tyrians," says Jerom on ver. 6. "when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Egean Sea." From whence the news would spread and reach Tarshish: so also Jarchi on the place. This seems to be the most probable interpretation of this verse.

2. *Be silent*] Silence is a mark of grief and consternation. See chap. xlvii. 5. Jeremiah has finely expressed this image:

"The elders of the daughter of Sion sit on the ground, they are silent:

They have cast up dust on their heads, they have girded themselves with sackcloth.

The virgins of Jerusalem hang down their heads to the ground." Lam. ii. 10.

3. *And the seed of the Nile—*] The Nile is called here Shichor, as it is Jer. ii. 18. and 1 Chron. xiii. 5. It had this name from the blackness of its waters charged with the mud, which it brings down from Ethiopia, when it overflows, "Et viridem Ægyptum nigra fœcundat arena:" as it was called

by the Greeks Melas, and by the Latins Melo, for the same reason. See Servius on the above line of Virgil, Georg. IV. 291. It was called Siris by the Ethiopians; by some supposed to be the same with Shichor. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth.

4. *Be ashamed, O Sidon*—] Tyre is called, ver. 12. the daughter of Sidon. "The Sidonians," says Justin, xviii. 3. "when their city was taken by the king of Ascalon, betook themselves to their ships, and landed, and built Tyre." Sidon, as the mother city, is supposed to be deeply affected with the calamity of her daughter.

Ibid. —nor *educated*—] תורמתי, so an ancient MS. prefixing the ך, which refers to the negative preceding, and is equivalent to לא. See Deut. xxxiii. 6. Prov. xxx. 3.

7. —*whose antiquity is of the earliest date.*] Justin, in the passage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy; but the number is lost in the present copies. Tyre, though not so old as Sidon, yet was of very high antiquity: it was a strong city even in the time of Joshua: it is called עיר מבצר סור, "the city of the fortress of Sor," Josh. xix. 29. Interpreters raise difficulties in regard to this passage, and will not allow it to have been so ancient: with what good reason, I do not see; for it is called by the same name, "the fortress of Sor," in the history of David, 2 Sam. xxiv. 7. and the circumstances of the history determine the place to be the very same.

10. *O daughter of Tarshish*—] Tyre is called the daughter of Tarshish; perhaps because Tyre being ruined, Tarshish was become the superior city, and might be considered as the metropolis of

the Tyrian people: or rather because of the close connection and perpetual intercourse between them, according to that latitude of signification in which the Hebrews use the words son and daughter, to express any sort of conjunction and dependence whatever. **נָחַל**, a girdle, which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from spreading abroad. A city, taken by siege, and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is compared to a river, whose banks are broken down, and its waters, let loose and overflowing all the neighbouring plains, are wasted and lost. This may possibly be the meaning of this very obscure verse; of which I can find no other interpretation that is at all satisfactory.

13. *Behold the land of the Chaldeans—*] This verse is extremely obscure: the obscurity arises from the ambiguity of the agents, which belong to the verbs, and of the objects expressed by the pronouns; from the change of number in the verbs, and of gender in the pronouns. The MSS. give us no assistance; and the ancient versions very little. The Chaldee and Vulg. read **שָׁמָר** in the plural number. I have followed the interpretation, which, among many different ones, seemed to me most probable, that of Perizonius and Vitranga.

The Chaldeans, Chasdim, are supposed to have had their origin, and to have taken their name, from Chased the son of Nachor, the brother of Abraham. They were known by that name in the time of Moses; who calls Ur in Mesopotamia, from whence Abraham came, to distinguish it from other places of the same name, Ur of the Chaldeans. And

Jeremiah calls them an ancient nation. This is not inconsistent with what Isaiah here says of them: "This people was not;" that is, they were of no account; (see Deut. xxxii. 21.) they were not reckoned among the great and potent nations of the world, till of later times: they were a rude, uncivilized, barbarous people, without laws, without settled habitations; wandering in a wide desert country, עֲרָב, and addicted to rapine, like the wild Arabians. Such they are represented to have been in the time of Job, (i. 17.) and such they continued to be till Assur, some powerful king of Assyria, gathered them together, and settled them in Babylon, and the neighbouring country. This probably was Ninus, whom I suppose to have lived in the time of the Judges. In this, with many eminent chronologers, I follow the authority of Herodotus; who says, that the Assyrian monarchy lasted but five hundred and twenty years. Ninus got possession of Babylon from the Cuthean Arabians, the successors of Nimrod in that empire, collected the Chaldeans, and settled a colony of them there, to secure the possession of the city, which he and his successors greatly enlarged and ornamented. They had perhaps been useful to him in his wars, and might be likely to be further useful in keeping under the old inhabitants of that city, and of the country belonging to it: according to the policy of the Assyrian kings, who generally brought new people into the conquered countries. See Isa. xxxvi. 17. 2 Kings xvii. 6, 24. The testimony of Dicæarchus, a Greek historian contemporary with Alexander, (apud Steph. de Urbibus, in v. *Χαλδαίος*,) in regard to the fact is remarkable, though he is mistaken in the name of the king he speaks of: he says, "That a certain king of Assyria, the fourteenth in succession from Ninus," (as he might be, if Ninus is placed, as in

the common chronology, eight hundred years higher than we have above set him,) "named as it is said Chaldæus, having gathered together and united all the people called Chaldeans, built the famous city Babylon, upon the Euphrates."

14. *Howl, O ye ships—*] The prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance :

" Thus saith the Lord JEHOVAH concerning Tyre :
 At the sound of thy fall, at the cry of the wounded,
 At the great slaughter in the midst of thee, shall not the
 islands tremble ?
 And shall not all the princes of the sea descend from their
 thrones,
 And lay aside their robes, and strip off their embroidered
 garments ?
 They shall clothe themselves with trembling, they shall sit
 on the ground ;
 They shall tremble every moment, they shall be astonished
 at thee.
 And they shall utter a lamentation over thee, and shall say
 unto thee :
 How art thou lost, thou that wast inhabited from the seas !
 The renowned city, that was strong in the sea, she and her
 inhabitants !
 That struck with terror all her neighbours !
 Now shall the coasts tremble in the day of thy fall,
 And the isles that are in the sea shall be troubled at thy de-
 parture."

Ezek. xxvi. 15—18.

15. *According to the days of one king—*] That is, of one kingdom. See Dan. vii. 17. viii. 20. Nebuchadnezzar began his conquests in the first year of his reign ; from thence to the taking of Babylon by Cyrus are seventy years ; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period ; so did not serve the king of Babylon during the whole

period, but only for the remaining part of it. This seems to be the meaning of Isaiah; the days allotted to the one king, or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her was not much more than half of it. "All these nations," saith Jeremiah, (xxv. 11.) "shall serve the king of Babylon seventy years." Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all.

There is another way of computing the seventy years, from the year in which Tyre was actually taken to the nineteenth of Darius Hystaspis; whom the Phenicians, or Tyrians, assisted against the Ionians, and probably on that account might then be restored to their former liberties and privileges. But I think the former the more probable interpretation.

Ibid. —*sing as the harlot singeth*—] "Fidicinium esse meretricum est," says Donatus in Terent. Eunuch. III. 2, 4.

"Nec meretrix tibia, cujus

Ad strepitum salias."

Hor. I. Epist. XIV. 25.

Sir John Chardin, in his MS. note on this place, says: "C'est que les vieilles prostituées,—ne font que chanter quand les jeunes dancent, et les animer par l'instrument et par la voix."

17, 18. *And at the end of seventy years*] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul

himself found many Christians there, Acts xxi. 4. It suffered much in the Dioclesian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens in 639: was recovered by the Christians in 1124. But in 1280 was conquered by the Mamelukes; and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay; is now a mere ruin; a bare rock; "a place to spread nets upon," as the prophet Ezekiel foretold it should be, chap. xxvi. 14. See Sandys' Travels; Vitranga on the place; bishop Newton on the Prophecies, Dissert. XI.

CHAP. XXIV.

FROM the thirteenth chapter to the twenty-third inclusive, the fate of several cities and nations is denounced: of Babylon, of the Philistines, Moab, Damascus, Egypt, Tyre. After having foretold the destruction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves, for their wickedness and apostasy; and the desolation that shall be brought on their whole country.

The twenty-fourth, and the three following chapters, seem to have been delivered about the same time: before the destruction of Moab by Shalmaneser; (see xxv. 10.) consequently before the destruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular subject of the twenty-fourth chapter, interpreters are not all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion

of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Vitringa is singular in his opinion, who applies it to the persecution of Antiochus Epiphanes. Perhaps it may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans: especially the last, to which some parts of it may seem more peculiarly applicable. However, the prophet chiefly employs general images; such as set forth the greatness and universality of the ruin and desolation, that is to be brought upon the country by these great revolutions, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole polity both religious and civil; without entering into minute circumstances, or necessarily restraining it by particular marks to one great event, exclusive of others of the same kind.

4. *The world languisheth*] The world is the same with the land; that is, the kingdoms of Judah and Israel; orbis Israeliticus. See note on chap. xiii. 11.

5. —*the law*] תורה, singular: so read LXX, Syr. Chald.

6. —*are destroyed*] For חרר, read חרבו; see LXX, Syr. Chald. Sym.

9. —*palm-wine*—] This is the proper meaning of the word שכר, *ακρας*: see note on chap. v. 11. All enjoyment shall cease; the sweetest wine shall become bitter to their taste.

11. —*is passed away*] For עברה, read עברה; transposing a letter. Houbigant, Secker. Five MSS. (two ancient,) add כל after משח: LXX add the same word before it.

14. *But these*—] That is, they that escaped out of these calamities. The great distresses brought upon Israel and Judah drove the people away, and

and suffer repeated distresses from the inroads and depredations of their powerful enemies. Agreeably to what he said before in a general denunciation of these calamities :

“ Though there be a tenth part remaining in it ;
Even this shall undergo a repeated destruction.”

Chap. vi. 13. See the note there.

[Ibid. *the plunderers plunder*] See note on chap. xxi. 2.

17, 18. *The terror, the pit,—*] If they escape one calamity, another shall overtake them ;

“ As if a man should flee from a lion, and a bear should overtake him :

Or should betake himself to his house, and lean his hand on the wall,

And a serpent should bite him.”

Amos v. 19.

For, as our Saviour expressed it in a like parabolical manner, “ whosoever the carcass is, there shall the eagles be gathered together.” Matt. xxiv. 28. The images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The terror was a line strung with feathers of all colours, which fluttering in the air scared and frightened the beasts into the toils, or into the pit, which was prepared for them. “ Nec est mirum, cum maximos ferarum greges linea pennis distincta contineat, et in insidias agat, ab ipso effectu dicta Formido.” Seneca de Ira, II. 12. The pit, or pit-fall, Fovea ; digged deep in the ground, and covered over with green boughs, turf, &c. in order to deceive them, that they might fall into it unawares. The snare, or toils, Indago ; a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to

be ; and then drawn in by degrees into a narrower compass, till they were at last closely shut up, and intangled in them.

For מִן, a MS. reads מִנּוּ, as it is in Jer. xlviii. 44. and so the Vulg. and Chald. But perhaps it is only, like the latter, a Hebraism, and means no more than the simple preposition מִן. See Ps. cii. 6. For it does not appear, that the terror was intended to scare the wild beasts by its noise. The paronomasia is very remarkable ; *pachad*, *pachath*, *pach* : and that it was a common proverbial form, appears from Jeremiah's repeating it in the same words. Chap. xlviii. 43, 44.

18. —*from the pit*] For מִתּוֹךְ, *from the midst of*, a MS. reads מִן, *from*, as it is in Jer. xlviii. 44. and so likewise LXX, Syr. Vulg.

19. *The land*] “מִן הָאָרֶץ, forte delendum הָ, ut ex præcedente ortum. Vid. seqq.” SECKER.

20. —*like a lodge for a night.*] See note on chap. i. 8.

21—23. —*on high*, —*on earth*—] That is, the ecclesiastical and civil polity of the Jews ; which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time ; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them ; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age : and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

“ The figurative language of the prophets is taken from the analogy between the world natural, and an

empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy : and the things in that world signify the analogous things in this. For the heavens and the things therein signify thrones and dignities, and those who enjoy them ; and the earth, with the things thereon, the inferior people ; and the lowest parts of the earth, called Hades, or Hell, the lowest or most miserable part of them.—Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them ; the creating a new heaven and earth, and the passing of an old one, or the beginning and end of a world, for the rise and ruin of a body politic signified thereby.—The sun, for the whole species and race of kings, in the kingdoms of the world politic ; the moon, for the body of the common people, considered as the king's wife ; the stars, for subordinate princes and great men ; or for bishops and rulers of the people of God, when the sun is Christ :—setting of the sun, moon, and stars ; darkening the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom." Sir I. Newton, Observations on the Prophecies, Part I. chap. ii.

CHAP. XXV.

It doth not appear to me, that this chapter hath any close and particular connection with the chapter immediately preceding, taken separately, and by itself. The subject of that was the desolation of the land of Israel and Judah, by the just judgment of God, for the wickedness and disobedience of the people : which, taken by itself, seems not with any propriety to introduce a hymn of thanksgiving to God for his mercies to his people in delivering them from their enemies. But taking the whole course of prophecies, from the thirteenth to the twenty-fourth chapter inclusive, in which the prophet foretells the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, yet with intimations of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the kingdom of God : with a view to this extensive scene of God's providence in all its parts, and in all its consequences, the prophet may well be supposed to break out into this song of praise ; in which his mind seems to be more possessed with the prospect of future mercies than with the recollection of the past.

2. —*the city*—] Niniveh, Babylon, Ar Moab, or any other strong fortress possessed by the enemies of the people of God.

For the first מַעִיר Syr. Vulg. read מַעִיר ; LXX, and Chald. read, in the plural, מַעִירִים, transposing the letters. After the second מַעִיר a MS. adds לְנִי.

Ibid. —*the proud ones*—] For זר, *strangers*, MS. Bodl. and another read זר, *the proud*: so likewise the LXX; for they render it αἰσῶν here, and in verse 5th, as they do in some other places: see Deut. xviii. 20, 22. Another MS. reads זר, *adversaries*; which also makes a good sense. But זר and זר are often confounded by the great similitude of the letters ז and ז. See Mal. iii. 15. iv. 1. Psal. xix. 14. apud LXX: and Psal. liv. 5. (where Chald. reads זר) compared with Psal. lxxxvi. 14.

4. —*a winter storm*.] For קר, read קר: or as קר from קר, so קר from קר. Capellus.

5. —*the proud*—] The same mistake here as in ver. 2: see note there. Here זר, *the proud*, is parallel to זר, *the formidable*: as in Psal. liv. 5. and lxxxvi. 14.

Ibid. *As the heat by a thick cloud*.] For זר, Syr. Chald. Vulg. and two MSS. read זר; which is a repetition of the beginning of the foregoing parallel line: and the verse taken out of the parallel form, and more fully expressed, would run thus: “As a thick cloud interposing tempers the heat of the sun on the burnt soil, so shalt thou, by the interposition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable.”

6. —*shall make for all the people a feast*.] A feast is a proper and usual expression of joy in consequence of victory, or any other great success. The feast here spoken of is to be celebrated on mount Sion, and all the peoples without distinction are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the gospel under the image of a feast; “where many shall come from the east and west, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of

heaven." Matt. viii. 11. See also Luke xiv. 16. xxii. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse ; the removing of the veil from the face of the nations, and the abolition of death : the first of which is obviously and clearly explained of the preaching of the gospel ; and the second must mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death."

Ibid. —*of old wines*] Heb. *lees* ; that is, of wines kept long on the lees. The word used to express the lees in the original signifies the *preservers* ; because they preserve the strength and flavour of the wine. "All recent wines, after the fermentation has ceased, ought to be kept on their lees for a certain time ; which greatly contribute to increase their strength and flavour. Whenever this first fermentation has been deficient, they will retain a more rich and sweet taste than is natural to them in a recent true vinous state ; and unless further fermentation is promoted by their lying longer on their own lees, they will never attain their genuine strength and flavour, but run into repeated and ineffectual fermentations, and soon degenerate into a liquor of an acetous kind. —All wines of a light and austere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak sort of vinegar ; while the stronger not only require, but will safely bear a stronger and often repeated fermentation ; and are more apt to degenerate from a defect than excess of fermentation into a vapid, ropy, and at length into a putrescent state." Sir Edward Barry, *Observations on the Wines of the Ancients*, p. 9, 10.

Thevenot observes particularly of the Schiras wine, that, after it is refined from the lees, it is apt to grow sour : "Il a beaucoup de lie ; c'est pourquoi

il donne puissamment dans la teste; et pour le rendre plus traitable on le passe par un chausse d'hypocras : après quoi il est fort clair, et moins fumeux. Ils mettent ce vin dans des grandes jarres de terre, qui tiennent dix ou douze jusqu'à quatorze carabas : mais quand l'on a entamé une jarre, il faut la vuidier au plutost, et mettre le vin qu'on en tire dans des bouteilles ou carabas ; car si l'on y manque en le laissant quelque tems après que la jarre est entamée, il se gâte et s'aigrit." Voyages, tom. II. p. 245.

This clearly explains the very elegant comparison, or rather allegory, of Jeremiah ; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon in the Hebrew poets :

"Moab hath been at ease from his youth,
And he hath settled upon his lees ;
Nor hath he been drawn off from vessel to vessel,
Neither hath he gone into captivity :
Wherefore his taste remaineth in him,
And his flavour is not changed."

Jer. xlviii. 11.

Sir John Chardin's MS. note on this place of Jeremiah is as follows : "On change ainsi le vin de cupe en cupe en orient ; et quand on en entame une, il faut la vuidier en petites cupes ou bouteilles, sans quoy il s'aigrit."

7. —*the face of all*—] MS. Bodl. reads, עַל פְּנֵי כָל. The word פְּנֵי has been removed from its right place into the line above, where it makes no sense ; as Houbigant conjectured.

9. —*shall they say*—] So LXX and Vulg. in the plural number. They read אָמְרוּ. Syr. reads אָמְרוּ, Thou shalt say.

10. —*shall give rest*—] "Heb. נָחַת, *quiescet*. Annon נָחַת *quietem dabit*, ut Græci, ἀναπαύσει δάσει, et Copt.?" Mr. WOIDE. That is, "shall give

peace and quiet to Sion, by destroying the enemy ;” as it follows.

Ibid. *As the straw is threshed—*] “Hoc juxta ritum loquitur Palæstinæ et multarum Orientis provinciarum, quæ ob pratorum et fæni penuriam paleas preparant esui animantium. Sunt autem carpenta ferrata rotis per medium in serrarum modum se volventibus, quæ stipulam conterunt; et comminuunt in paleas. Quomodo igitur plaustris ferratis paleæ conteruntur, sic conteretur Moab sub eo; sive sub Dei potentia, sive in semetipso, ut nihil in eo integri remaneat.” Hieron. in loc. See note on chap. xxviii. 27.

Ibid. —*under the wheels of the car.*] For מִמֶּנּוּ, LXX, Syr. Vulg. read מִמֶּנָּה; which I have followed. See Joshua xv. 31. compared with xix. 5. where there is a mistake very nearly the same. The Keri, כִּנִּי, is confirmed by twenty-eight MSS. (seven ancient,) and three editions.

11. *As he that sinketh stretcheth out his hands to swim.*] There is great obscurity in this place: some understand God as the agent; others Moab. I have chosen the latter sense, as I cannot conceive that the stretching out of the hands of a swimmer in swimming can be any illustration of the action of God stretching out his hands over Moab to destroy it. I take הִשְׁחָה, altering the point on the *v* on the authority of LXX, to be the participle of שָׁח, the same with שָׁח and שָׁח, *inclinari, deprimi*; and that the prophet designed a paronomasia here, a figure which he frequently uses, between the similar words שָׁח and שָׁח. As שָׁח, *in his place, or on the spot*, as we say, in the preceding verse, gives us an idea of the sudden and complete destruction of Moab; so כִּנִּי, *in the midst of him*, means, that this destruction shall be open, and exposed to the view of all: the neighbouring nations shall plainly see him strug-

gling against it, as a man in the midst of the deep waters exerts all his efforts, by swimming, to save himself from drowning.

CHAP. XXVI.

1. —*we have a strong city*] In opposition to the city of the enemy, which God hath destroyed, chap. xxv. 2. see the note there.

3. —*they have trusted*] So Chald. כִּסְּנוּ. Syr. and Vulg. read כִּסְּנוּ, *we have trusted*. Schroeder Gram. Hebr. p. 360. explains the present reading, כִּסְּנוּ, impersonally, *confisum est*.

4. —*in JEHOVAH*] In JAH JEHOVAH, Heb. but see Houbigant. Not. in cap. xii. 2.

8. *We have placed our confidence in thy name*] LXX, Syr. and Chald. read בִּי, without the pronoun annexed.

9. —*have I desired thee*] Forty-one MSS. (nine ancient,) and five editions read בִּי. It is proper to note this: because the second ' being omitted in the text, Vulg. and many others have rendered it in the third person.

16. —*we have sought thee*—] So LXX, and two MSS. בִּי, in the first person. And so perhaps it should be בִּי, in the first person: but how LXX read this word is not clear; and this last member of the verse is extremely obscure.

For בִּי, the LXX read בִּי, in the first person likewise: a frequent mistake; see note on chap. x. 29.

18. —*we have brought forth wind*] The learned professor Michaelis explains this image in the following manner: "Rariorem morbum describi, em-

pneumatosin, aut ventosam molam, dictum; quo quæ laborant diu et sibi et peritis medicis gravidæ videntur, tandemque post omnes veræ graviditatis molestias et labores ventum ex utero emittunt: quem morbum passim describunt medici." Syn-
tagma Comment. vol. II. p. 165. The Syriac translator seems to have understood it in this manner: "Enixi sumus, ut illæ, quæ ventos pariunt."

Ibid. —*in the land*] בארץ, so a MS. LXX, Syr. and Vulg.

19. —*my deceased*] All the ancient versions render it in the plural; they read נבלותי, *my* dead bodies. Syr. and Chald. read נבלותיהם, *their* dead bodies.

Ibid. —*of the dawn*] Lucis, Vulg. so also Syr. and Chald.

The deliverance of the people of God from a state of the lowest depression, is explained by images plainly taken from the resurrection of the dead. In the same manner the prophet Ezekiel represents the restoration of the Jewish nation from a state of utter dissolution, by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii. which is directly thus applied and explained, ver. 11—13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14. of the great lords and tyrants, under whom they had groaned;

"They are dead, they shall not live;

They are deceased tyrants, they shall not rise:"

that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine: for an image which is assumed

in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetical, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed.

20. *Come, O my people; retire—*] An exhortation to patience and resignation under oppression, with a confident expectation of deliverance, by the power of God manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt, “not to go out at the door of their houses until the morning:” *Exod. xii. 22.* And before the passage of the Red Sea: “Fear ye not, stand still, and see the salvation of JEHOVAH:—JEHOVAH shall fight for you, and ye shall hold your peace.” *Exod. xiv. 13, 14.*

CHAP. XXVII.

THE subject of this chapter seems to be the nature, the measure, and the design of God’s dealings with his people: ver. 1. his judgments inflicted on their great and powerful enemies: ver. 2. his constant care and protection of his favourite vineyard, in the form of a dialogue: ver. 7. the moderation and lenity, with which the severity of his judgments have been tempered: ver. 9. the end and design of them, to recover them from idolatry: and ver. 12. the recalling of them, on their repentance, from their several dispersions. The first verse seems connected with the two last verses of the preceding chapter.

[1. *Leviathan, &c.*] The animals here mentioned seem to be: the crocodile, rigid, by the stiffness of the back-bone, so that he cannot readily turn himself, when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings: the serpent, or dragon, flexible and winding; which coils himself up in a circular form: the sea-monster, or the whale. These are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God: but to specify the particular persons or states designed by the prophet under these images is a matter of great difficulty, and comes not necessarily within the design of these notes.

[2. —*the beloved vineyard*] For רֶמֶס, a great number of MSS. and some printed editions, have רֶמֶס; which is confirmed by LXX, and Chald.

Ibid. —*a responsive song*] That רָאָה, to answer, signifies occasionally to sing responsively; and that this mode of singing was frequently practised among the ancient Jews; see De S. Poes. Hebr. Præl. XIX. at the beginning.

[3. *I will take care of her*] For אֶחָדָהּ, Syr. reads אֶחָדָהּ: and fifteen MSS. (six ancient,) and six editions, read אֶחָדָהּ, in the first person.

[4. *I have no wall*] For חֹמָה, LXX, and Syr. read חֹמָה. An ancient MS. has חֹמָה. For בָּהּ, two MSS. read בָּהֶם, plural. The vineyard wishes for a wall, and a fence of thorns: human strength and protection; (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt:) JEHOVAH replies, that this would not avail her, nor defend her against his wrath: he counsels her therefore to betake herself to his protection. On which she entreats him to make peace with her.

"About Tripoly there are abundance of vineyards and gardens, enclosed for the most part with hedges; which chiefly consist of the rhamnus, paliurus, oxyacantha, &c." Rawolf, p. 21, 22. A fence of thorns is esteemed equal to a wall for strength, being commonly represented as impenetrable. See Micah vii. 4. Hosea ii. 6.

Ibid, —*of the thorn and brier*] Seven MSS. (two ancient,) and one edition, and Syr. Vulg. Aquila read *וְהַתְּנִיחַ*, with the conjunction prefixed.

5. *Ah!*] For *אָה*, I read *אָה*, as it was at first in a MS. The *v* was easily lost, being followed by another *v*.

6. —*from the root*] For *וּמִן הַשָּׁרֵץ*, I read with the Syr. *וּמִן הַשָּׁרֵץ*. And for *וּמִן הַשָּׁרֵץ*, joining the *v* to the first word, and taking that into construction with the first part of the sentence. I suppose the dialogue to be continued in this verse, which pursues the same image of the allegory, but in the way of metaphor.

9. *And if—*] *וְאִם*, four MSS. (two ancient,) and LXX.

11. —*her boughs*] *קַנְיָהּ*, MS. and Vulg. that is, the boughs of the vineyard, referring still to the subject of the dialogue above.

The scarcity of fuel, especially wood, in most parts of the east is so great, that they supply it with every thing capable of burning; cow dung dried, roots, parings of fruit, withered stalks of herbs and flowers: see Matt. vi. 21—30. Vine-twigs are particularly mentioned, as used for fuel in dressing their food, by D'Arvieux; La Roque, Palestine, p. 198. Ezekiel says, in his parable of the vine, used figuratively for the people of God, as the vineyard is here; "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the

fire for fuel." Chap. xv. 3, 4. "If a man abide not in me," saith our Lord, "he is cast forth as a branch [of the vine] and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6. They employed women and children to gather these things; and they laid them up in store for use. The dressing and pruning of their vines afforded a good supply of the last sort of fuel: but the prophet says, that the vines themselves of the beloved vineyard shall be blasted, withered, and broken; and the women shall come, and gather them up; and carry away the whole of them, to make their fires for domestic uses. See Harmer, *Observ.* I. p. 254, &c.

CHAP. XXVIII.

1. *The proud crown*—] "Sebaste, the ancient Samaria, is situated on a long mount of an oval figure; having first a fruitful valley, and then a ring of hills running round about it." Maundrell, p. 58. "E regione horum rudorum mons est permœnus, planitie admodum frugifera circumseptus, super quem olim Samaria urbs condita fuit." *Fureri Itinerarium*, p. 93. The city beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by *the proud crown*, and the *fading flower of the drunkards*. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks

and Romans, appears from the following passage of the book of Wisdom :

“ Let us fill ourselves with costly wine and ointments,
And let no flower of the spring pass by us :
Let us crown ourselves with rose-buds, before they are
withered.” Wisd. ii. 7, 8.

2. —*the exceedingly strong one*] אִמִּץ לְאֹרֵנִי, fortis Domino, *i. e.* fortissimus, a Hebraism. For לְאֹרֵנִי, thirty-eight MSS. and two editions, read לְיִהוּהָ.

3. —*crowns*] I read עֲשִׂוֹת, plural, to agree with the verb תִּרְמֹסֶנָּה.

4. *The early fruit before summer*] “ No sooner doth the *boccore* (the early fig) draw near to perfection in the middle or latter end of June, than the *kermex*, or summer fig, begins to be formed, though it rarely ripens before August ; about which time the same tree frequently throws out a third crop, or the winter fig, as we may call it. This is usually of a much longer shape and darker complexion than the *kermez*, hanging and ripening upon the tree even after the leaves are shed : and, provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring.” Shaw, *Travels*, p. 370. fol. The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the prophets to express a desirable object ; by none more elegantly than by Hosea, chap. ix. 10.

“ Like grapes in the wilderness, I found Israel ;
Like the first ripe fig in her prime, I saw your fathers.”

Ibid. —*he plucketh it*] For יִרְאֶה, which with תִּרְאֶה makes a miserable tautology, read by a transposition of a letter יִרְאֶה ; a happy conjecture of

Houbigant. The image expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.

5. *In that day—*] Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah : but soon changes to reproofs and threatenings, for their intemperance, disobedience, and profaneness.

6. *—to the gate of the enemy*] That is, who pursue the fleeing enemy even to the very gates of their own city : " But we were upon them even unto the entering of the gate : " 2 Sam. xi. 23. that is, we drove the enemy back to their own gates : see also 1 Sam. xvii. 52.

9. *Whom (say they) would he teach—*] The scoffers mentioned below, ver. 14. are here introduced as uttering their sententious speeches ; they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What, say they, doth he treat us as mere infants just weaned ? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge ; precept after precept, line after line, here and there, by little and little ? imitating at the same time, and ridiculing, in ver. 10. the concise prophetic manner. God, by his prophet, retorts upon them with great severity their own contemptuous mockery ; turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say : ye shall

be taught by a strange tongue, and a stammering lip; in a strange country; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children: and my dealing with you shall be according to your own words: it shall be command upon command for your punishment; it shall be line upon line, stretched over you to mark your destruction; (compare 2 Kings xxi. 13.) it shall come upon you at different times, and by different degrees; till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.

Jerom seems to have rightly understood the general design of this passage, as expressing the manner in which the scoffers, by their sententious speeches, turned into ridicule the warnings of God by his prophets: though he has not so well explained the meaning of the repetition of their speech in the 13th verse. His words are on ver. 9. "*Solebant hoc ex persona prophetarum ludentes dicere:*" and on ver. 14. "*Quod supra diximus, cum irrisione solitos principes Judæorum prophetis dicere, manda, remanda, et cætera his similia, per quæ ostenditur, nequaquam eos prophetarum credidisse sermonibus, sed prophetiam habuisse despectui, præsens ostendit capitulum, per quod appellantur viri illusores.*" Hieron. in loc.

And so Jarchi interprets the word וְהָיָה in the next verse: "*qui dicunt verba irrisionis parabolice.*" And the Chaldee paraphrases the 11th verse to the same purpose, understanding it as spoken not of God, but of the people deriding his prophets: "*Quoniam in mutatione loquelæ et in lingua subsanationis irridebant contra prophetas qui prophetabant populo huic.*"

12. *This is the true rest—*] The sense of this verse is : God had warned them by his prophets, that their safety and security, their deliverance from their present calamities, and from the apprehensions of still greater approaching, depended wholly on their trust in God, their faith and obedience : but they rejected this gracious warning with contempt and mockery.

15.—*a covenant with death*] To be in covenant with, is a kind of proverbial expression to denote perfect security from evil and mischief of any sort :

“ For thou shalt be in league with the stones of the field ;
And the beasts of the field shall be at peace with thee.”

Job v. 23.

“ And I will make a covenant for them with the beasts of the field,
And with the fowls of heaven, and with the creeping things of the ground.”

Hosea ii. 18.

That is, none of these shall hurt them. But Lucan, speaking of the Psylli, whose peculiar property it was to be unhurt by the bite of serpents, with which their country abounded, comes still nearer to the expression of Isaiah in this place :

“ Gens unica terras
Incolit a sævo serpentum innoxia morsu
Marmaridæ Psylli.—
Pax illis cum morte data est.”

Pharsal. IX. 894.

“ Of all who scorching Afric's sun endure,
None like the swarthy Psyllians are secure :
With healing gifts and privileges graced,
Well in the land of serpents were they placed :
Truce with the dreadful tyrant death they have,
And border safely on his realm the grave.”

Rowe.

18. —*shall be broken*] For כָּרַךְ, which seems not to belong to this place, Chald. reads כָּרַח ; which

is approved by Houbigant and Secker: see Jer. xxxiii. 21. where the very same phrase is used. See Prelim. Dissert. p. 1.

20. —*For the bed is too short—*] A *mashal*, or proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them. מִסָּךְ, chap. x xii. 8. the *covering*, is used for the outworks of defence, the barrier of the country; and here in the allegorical sense it means much the same thing. Their beds were only mattresses laid on the floor; and the coverlet a sheet, or in the winter a carpet, laid over it, in which the person wrapped himself. For כְּהִתְכַּסּוּ, it ought probably to be מִהִתְכַּסּוּ. Houbigant, Secker.

23. *Listen ye, and hear my voice—*] The foregoing discourse, consisting of severe reproofs, and threatenings of dreadful judgments impending on the Jews for their vices, and their profane contempt of God's warnings by his messengers, the prophet concludes with an explanation and defence of God's method of dealing with his people in an elegant parable or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he hath gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain: so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim

the wicked, to improve the good; and, finally, to separate the one from the other.

26. *For his God instructeth him*] All nations have agreed in attributing agriculture, the most useful and the most necessary of all sciences, to the invention and to the suggestions of their deities. "The most High hath ordained husbandry," saith the son of Sirach: Ecclus vii. 15.

"Nemque Ceres fertur fruges, Liberque liquoris
Vitigeni laticem mortalibus instituisse."

Lucretius, V. 14.

Ὁ δ' ἥπιος ἀνθρώποις
Δείξια σημαίνει, λαῶς δ' ἐπὶ ἐργου εὐχεται
Μιμησκιαν βίωσιν· λέγει δ' ὅτι βάλος ἀρίστη
Βοῦς τε καὶ μακάλῃσι· λέγει δ' ὅτι δείξια ὥραι
Καὶ φυτὰ γυρῶσαι, καὶ σπέρματα πάντα βαλεῖσθαι.

Aratus, Phœnom. V.

He (Jupiter) to the human race
Indulgent prompts to necessary toil
Man provident of life; with kindly signs
The seasons marks, when best to turn the glebe
With spade and plough, to nurse the tender plant,
And cast o'er fostering earth the seeds abroad.

27, 28. Four methods of threshing are here mentioned, by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the *infirmiora semina*, says Hieron. the grain that was too tender to be treated in the other methods. The drag consisted of a sort of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. Kempfer has given a print representing the manner of using this instrument. Amœn. Exot. p. 682. fig. 3. The wain was much like the

former, but had wheels with iron teeth, or edges like a saw. "Ferrata carpenta rotis per medium in serrarum modum se volventibus:" Hieron. in loc. by which it should seem, that the axle was armed with iron teeth, or serrated wheels, throughout. See a description and print of such a machine used at present in Egypt for the same purpose; it moves upon three rollers armed with iron teeth or wheels, to cut the straw: in Niebuhr's *Voyage en Arabie*, Tab. XVII. p. 123. In Syria they make use of the drag, constructed in the very same manner as above described; Niebuhr, *Description de l'Arabie*, p. 140. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. See Harmer's *Observ.* I. p. 425. The last method is well known from the law of Moses, which "forbids the ox to be muzzled, when he treadeth out the corn," Deut. xxv. 4.

28. —but the bread-corn—] I read *corn*, on the authority of Vulg. and Symmachus; the former expresses the conjunction, omitted in the text, by *autem*; the latter by *et*.

Ibid. —hoofs—] For *hors*, *horsemen*, read *hors*, *hoofs*. So Syr. Sym. Theod. Vulg.

CHAP. XXIX.

THE subject of this and the four following chapters is the invasion of Senacherib ; the great distress of the Jews while it continued ; their sudden and unexpected deliverance by God's immediate interposition in their favour ; the subsequent prosperous state of the kingdom under Hezekiah : interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt ; and with promises of better times, both immediately to succeed, and to be expected in the future age. The whole making not one continued discourse, but rather a collection of different discourses upon the same subject ; which is treated with great elegance and variety : though the matter is various, and the transitions sudden, yet the prophet seldom goes far from his subject. It is properly enough divided by the chapters in the common translation.

1. *Ariel*—] That Jerusalem is here called by this name is very certain ; but the reason of this name, and the meaning of it as applied to Jerusalem, is very obscure and doubtful. Some, with the Chaldee, suppose it to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name ; and that Jerusalem is here considered as the seat of the fire of God, אֵל אֵל, which should issue from thence to consume his enemies : compare chap. xxxi. 9. Some, according to the common derivation of the word, אֵל אֵל, the lion of God, or the strong lion ; suppose it to signify the strength of the place, by which it was en-

abled to resist and overcome all its enemies. *Τινες δε φασι την πολιν οὕτως ειρησθαι· επει, δια Θεου, λεοντος διηρησπαραττε τους ανταιροντας.* Procop. in loc. There are other explanations of this name given, but none that seems to be perfectly satisfactory.

Ibid. Add year to year—] Ironically: go on year after year; keep your solemn feasts: yet know, that God will punish you for your hypocritical worship, consisting of mere form destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.

2. —*mourning and sorrow—*] Instead of your present joy and festivity.

Ibid. —as the hearth of the great altar.] That is, it shall be the seat of the fire of God; which shall issue from thence to consume his enemies. See note on ver. 1. Or, perhaps, all on flame; as it was when taken by the Chaldeans; or covered with carcasses and blood, as when taken by the Romans: an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.

3. —*like David*] For כרר read כרר; so LXX, and two MSS. and f. two more.

Ibid. —towers—] For מצרות read מצרות; so LXX, and five MSS. one of them ancient.

4. —*a feeble speech*] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice; so as to deceive those who applied to them, by making them believe, that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed,

not by the organs of speech, but deep in the chest, or in the belly; and were thence called *εγγαστριμυθοι*, ventriloqui: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them.

Εξεπιτηδεις το γινος τουτο τον αμυδρον ηχον επιτηδευονται, ινα δια την ασαφειαν της φωνης τον του ψευδους αποδιδρασκωσι. ελεγχον. Psellus de Dæmonibus, apud Bochart. I. p. 731.

“ These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice they may the better escape being detected in the cheat.” From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound very different from the speech of the living.

5. —*the proud*—] For *וַיַּרְוּ*, *thy strangers*, read *וַיַּרְוּ*, *the proud*, LXX; parallel and synonymous to *וַיַּרְוּ*, *the terrible*, in the next line: the *ו* was at first *ו* in a MS. See note on xxv. 2.

5—7. *But the multitude of the proud*—] These verses contain an admirable description of the destruction of Senacherib's army, with a beautiful variety of the most expressive and sublime images: perhaps more adapted to show the greatness, the suddenness, and horror of the event, than the means and manner by which it was effected. Compare chap. xxx, 30—33.

7. —*like as a dream*—] This is the beginning of the comparison, which is pursued and applied in the next verse. Senacherib and his mighty army are not compared to a dream, because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream, in which fancy had presented to him meat and drink

in abundance ; and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed : the image is extremely natural, but not obvious ; it appeals to our inward feelings, not to our outward senses ; and is applied to an event in its concomitant circumstances exactly similar, but in its nature totally different. See De S. Poes. Hebr. Prælect. XII. For beauty and ingenuity it may fairly come in competition with one of the most elegant of Virgil, (greatly improved from Homer, Iliad XXII. 199.) where he has applied to a different purpose, but not so happily, the same image of the ineffectual working of imagination in a dream :

“ Ac veluti in somnis oculos ubi languida pressit
Nocte quies, necquicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus ; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox, aut verba sequuntur.”

Æn. XII. 908

“ And as, when slumber seals the closing sight,
The sick wild fancy labours in the night ;
Some dreadful visionary foe we shun
With airy strides, but strive in vain to run ;
In vain our baffled limbs their powers essay ;
We faint, we struggle, sink, and fall away ;
Drain'd of our strength, we neither fight nor fly,
And on the tongue the struggling accents die.”

Pitt.

Lucretius expresses the very same image with Isaiah :

“ Ac veluti in somnis sitiens quum quærit, et humor
Non datur, ardorem in membris qui stinguere possit :
Sed laticum simulachra petit, frustra que laborat,
In medioque sitit torrenti flumine potans.”

IV. 1091.

Vol. II.

P

Ibid. —*their armies and their towers*—] For צבאם ומצודתם, I read with the Chald. צבאם ומצודתם.

9. *They are drunken, but not with wine.*] See note on chap. li. 21.

11. *I cannot read it*—] An ancient MS. and LXX have preserved a word here, lost out of the text, לקרות, (for לקראת,) αναγνωσας.

13. *JEHOVAH*—] For ארני sixty-three MSS. and three editions, read יהוה, and five MSS. add יהוה.

Ibid. *And vain*—] I read, for ותחזי, ותחזי, with LXX, Matt. xv. 9. Mark vii. 7. and, for מלמדים, מלמד, with Chald.

17. *Ere Lebanon become like Carmel*—] A *ma-shal*, or proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand; to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God, גן אלהים, (if the prophet, who loves an allusion to words of like sounds, may be supposed to have intended one here,) cultivated and watered by him in vain, to be given up, and to become a wilderness: compare chap. v. 1—7. The last had been hitherto barren, but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43. Rom. xi. 30, 31. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.

21. —*that pleaded in the gate*] “They are heard by the treasurer, master of the horse, and other principal officers of the regency [of Algiers,] who sit constantly in the gate of the palace for that purpose:” [that is, the distribution of justice.] Shaw, *Travels*, p. 315. fol. He adds, in the note, “That we read of the *elders in the gate*, Deut. xxii. 15.

and xxv. 7. and Isa. xxix. 21. Amos v. 10. of *him that reproveth and rebuketh in the gate*. The Ottoman court likewise seems to have been called *the Port*, from the distribution of justice, and the despatch of public business, that is carried on in the gates of it."

22. —*the God of the house of Jacob*.] I read *ל*, as a noun, not a preposition: the parallel line favours this sense; and there is no address to the house of Jacob, to justify the other.

Ibid. —*covered with confusion*] "חור, Chald. *חור* [μεταβαλει.] Theod. *εντραπησεται*, Syr. *ܚܘܪܐ*, videtur legendum *ܚܘܪܐ*: hic enim solum legitur verbum *חור*, nec in linguis affinibus habet pudoris significationem." SECKER.

23. *When his children shall see*—] For *כראו*, I read *בראו*, with LXX, and Syr.

CHAP. XXX.

1. *Who ratify covenants*—] Heb. "Who pour out a libation." Sacrifice and libation were ceremonies constantly used, in ancient times, by most nations, in the ratifying of covenants: a libation therefore is used for a covenant, as in Greek the word *σπονδή*, for the same reason, stands for both. This seems to be the most easy explication of the Hebrew phrase; and it has the authority of the LXX, *σπονησατε συνθηκας*.

4. —*at Hanes*] Six MSS. and perhaps six others, read *חנ*, in vain, for *חנ*, Hanes; and so also LXX, who read likewise *ינ*, laboured, for *ינ*, arrived at.

5. —*were ashamed*—] Eight MSS. (one ancient,) read הכיח, without א. So Chald. and Vulg.

Ibid. *But proved*—] Four MSS. (three ancient) after כי add א, which seems wanted to complete the phrase in its usual form.

6. *The burden*] אשם seems here to be taken in its proper sense; the *load*, not the *oracle*. The same subject is continued; and there seems to be no place here for a new title to a distinct prophecy.

Ibid. —*a land of distress*—] The same deserts are here spoken of, which the Israelites passed through, when they came out of Egypt; which Moses describes, Deut. viii. 15. as “that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no water.” And which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, “Ye shall henceforth return no more that way.” Deut. xvii. 16.

6. —*will not profit them*] A MS. adds in the margin the word למ, which seems to have been lost out of the text: it is authorized by LXX, and Vulg.

7. *Rahab the Inactive*] The two last words, חכ שבת, joined into one, make the participle pihel המשתב. I find, that the learned professor Doederlein, in his version of Isaiah, and note on this place, has given the same conjecture; which he speaks of as having been formerly published by him. A concurrence of different persons in the same conjecture adds to it a greater degree of probability.

8. *For a testimony*] לה, so Syr. Chald. Vulg. and LXX, in MSS. Pachom. and I. D. II. ως μαρτυριον, which two words have been lost out of the other copies of LXX.

12. —*in obliquity*] בעקש, transposing the two last letters of בעקש, in *oppression*, which seems not

to belong to this place: a very probable conjecture of Houbigant.

13. —*a swelling in a high wall*] It has been observed before, that the buildings of Asia generally consist of little better than what we call mud-walls. "All the houses at Ispahan," says Thevenot, (vol. II. p. 159.) "are built of bricks made of clay and straw, and dried in the sun; and covered with a plaster made of a fine white stone. In other places in Persia, the houses are built with nothing else but such bricks, made with tempered clay and chopped straw, well mingled together, and dried in the sun, and then used: but the least rain dissolves them." Sir John Chardin's MS. remark on this place of Isaiah is very apposite: "Murs en Asie etant faits de terre se fendent ainsi par milieu et de haut en bas." This shows clearly how obvious and expressive the image is. The Psalmist has in the same manner made use of it, to express sudden and utter destruction:

"Ye shall be slain all of you;
[Ye shall be] like an inclining wall, like a shattered fence."
Psal. lxii. 4.

14. —*and spareth it not*] Five MSS. add the conjunction, to the negative; וְלֹא.

17. —*ten thousand*—] In the second line of this verse a word is manifestly omitted, which should answer to *one thousand* in the first: LXX supply πολλοι, רַבִּיּוֹת. But the true word is רַבְבָּה; as, I am persuaded, any one will be convinced, who will compare the following passages with this place:

"How should one chase a thousand;
And two put ten thousand [רַבְבָּה] to flight?"
Deut. xxxii. 30.

"And five of you shall chase a hundred ;
And a hundred of you shall chase [רַבְכָּה] ten thousand."
Lev. xxvi. 8.

18. —*shall he expect in silence*] ירוּ, *he shall be exalted*, which belongs not to this place, Houbigant reads ירוּ, *he shall be silent* : and so it seems to be in a MS. Another MS. instead of it reads ישוב, *he shall return*. The mistakes occasioned by the similitude of the letters ר and י are very frequent, as the reader may have already observed.

19. *When a holy people—*] Λαος ἁγιος, LXX, קדוש קדוש. The word קדוש, lost out of the text, but happily supplied by LXX, clears up the sense, otherwise extremely obscure.

Ibid. —*shalt implore him with weeping*] The negative particle לא is not acknowledged by LXX. It may perhaps have been written by mistake for לי, of which there are many examples.

20. *Though JEHOVAH—*] For ארני, sixteen MSS. and three editions, יהיה.

21. —*to the right, or to the left*] Syr. Chald. Vulg. translate as if, instead of כי—ימי, they read לא—ימי.

22. *And ye shall treat—*] The very prohibition of Moses, Deut. vii. 25. only thrown out of the prose into the poetical form. "The graven images of their gods ye shall burn with fire : thou shalt not desire the silver or the gold that is on them ; nor take it unto thee, lest thou be snared therein ; for it is an abomination to JEHOVAH thy God."

25. *the mighty—*] מגדלי, μεγαλους, Sym. μεγα-
λυνουμενους, Aquila. רבין, Chald.

26. —*shall be sevenfold*] The text adds, כאור שבעת הימים, "as the light of seven days," a manifest gloss, taken in from the margin : it is not in most of the copies of LXX, it interrupts the rhy-

mical construction, and obscures the sense by a false, or at least an unnecessary, interpretation.

27. —*the flame*—] *למשא*; this word seems to be rightly rendered in our translation, *the flame*, Jud. xx. 38. and 40, &c. a sign of fire, Jer. vi. 1. called properly *למשא*, an *elevation*, from its tending upwards.

28. —*to toss the nations with the van of perdition*] The word *לרנפה* is in its form very irregular. Kimchi says it is for *לרניף*. Houbigant supposes it to be a mistake, and shows the cause of it; the joining it to the *ר*, which should begin the following word. The true reading is *לרניף הנניף*.

The Vulgate seems to be the only one of the ancient interpreters, who has explained rightly the sense; but he has dropped the image: “ad perdendas gentes in nihilum.” Kimchi’s explanation is to the following effect: “*נפה* is a van with which they winnow corn; and its use is to cleanse the corn from the chaff and straw: but the van, with which God will winnow the nations, will be the van of emptiness, or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. In like manner, a bridle is designed to guide the horse in the right way; but the bridle, which God will put in the jaws of the people, shall not direct them aright, but shall make them err, and lead them into destruction.” This latter image the prophet has applied to the same subject afterward, chap. xxxvii. 29.

“I will put my bridle in thy jaws,
And turn thee back by the way in which thou camest.”

And as to the former it is to be observed, that the van of the ancients was a large instrument, somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped

straw into the air, that the wind might separate them. See Hammond on Matt. iii. 12.

31. *He, that was—*] “Post אשר forte excidit אשר.” SECKER.

32. *—the rod of correction*] For מוטרה, the grounded staff, of which no one yet has been able to make any tolerable sense. Le Clerc conjectured מוטרה, *of correction*; see Prov. xxii. 15. and so it is in two MSS. (one of them ancient,) and seems to be so in the Bodley MS. Syr. has רשעברה, *virga domans, vel subjectionis*.

Ibid. *—against them*] For בה, fifty-two MSS. and five editions, read בב.

Ibid. *—with tabrets and harps*] With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments. See ver. 29.

33. *For Tophet is ordained—*] Tophet is a valley very near to Jerusalem, to the south-east, called also the valley of Hinnom, or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire; that is, by burning them in the fire, to Moloch. It is therefore used for a place of punishment by fire; and by our blessed Saviour in the gospel for hell fire: as the Jews themselves had applied it: see Chald. on Isaiah, xxxiii. 14. where מוקי ערב is rendered “the Gehenna of everlasting fire.” Here the place where the Assyrian army was destroyed is called Tophet by a metonymy; for the Assyrian army was destroyed probably at a greater distance from Jerusalem, and quite on the opposite side of it: for Nob is mentioned as the last station, from which the king of Assyria should threaten Jerusalem, chap. x. 32. where the prophet seems to have given a very exact chorographical description of his march in order to attack the city.

CHAP. XXXI.

1. *Who trust—*] For לֵךְ first twenty MSS. and LXX, and Vulg. read לֵךְ , without the conjunction.

2. *—his word*] דְּבָרֵי , singular, without וְ , MS. and LXX, and Targ. Hieros.

4. *Like as the lion—*] This comparison is exactly in the spirit and manner, and very nearly approaching to the expression of Homer :

Βῆ ῥ' ἴμῳ, ὥστε-λεων ορεσίτροφος, ὅστ' ἐπίδουης
 Δῆρον ἐν κρείων, κέλεται δὲ ἱ θυμὸς ἀγῆνωρ,
 Μῆλων πειρησόντα, καὶ εἰς πυκνὸν δόμον εἰλθὲν
 Ἐπερ γὰρ χ' εὐρησὶ παρ' αὐτοφί βωτοράς ἀνδράς
 Σὺν κυσὶ καὶ δούρεσσι φυλασσόντας περὶ μῆλα,
 Οὐ βᾶ τ' ἀπίσθητος μέμονε σταθμοῖο διεσθαι·
 Ἀλλ' ὄγ' ἀρ' ἡ ἥρπαξ· μεταλμενός, ἦ καὶ αὐτός
 Ἐσλήτ' ἐν πρώτῳσι θοῆς ἀπὸ χειρὸς ἀκοντι.

Iliad XII. 299.

As the bold lion, mountain-bred, now long
 Famished, with courage and with hunger stung,
 Attempts the thronged fold : him nought appals,
 Though dogs and armed shepherds stand in guard
 Collected ; he nathless undaunted springs
 O'er the high fence, and rends the trembling prey ;
 Or rushing onward in his breast receives
 The well-aimed spear.

Of metaphors, allegories, and comparisons of the Hebrew poets, in which the Divine nature and attributes are represented under images taken from brutes and other low objects ; of their effect, their sublimity, and the causes of it ; see De S. Poes. Hebr. Prælect. XVI. sub fin.

5. *leaping forward*—] The generality of interpreters observe in this place an allusion to the deliverance, which God vouchsafed to his people, when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here, which is used upon that occasion; and which gave the name to the feast, which was instituted in commemoration of that deliverance; פסח. But the difficulty is, to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance, represented as parallel to the deliverance in Egypt.

“As the mother-birds hovering over their young;
So shall JEHOVAH God of hosts protect Jerusalem,
Protecting and delivering, *passing over*, and rescuing her.”

This difficulty is, I think, well solved by Vitringa; whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood; though Vitringa himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says, “פסח signifies to cover, to protect by covering; σκεπασω ὑμᾶς, LXX. JEHOVAH *obteget* ostium:” whereas it means that particular action or motion, by which God at that time placed himself in such a situation as to protect the house of the Israelite against the destroying angel: to spring forward, to throw one’s self in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitringa, by rendering it, *gradum facere*, to march, to step forward. Lexicon in V. The common meaning of the word פסח upon other occasions is to halt, to be lame, to leap as in a rude manner of dancing; (as

the prophets of Baal did, 1 Kings xviii. 26.) all which agrees very well together ; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God's passage over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forebore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian ; where he describes very explicitly the action : " For JEHOVAH will pass through, to smite the Egyptians ; and when he seeth the blood on the lintels and on the two side posts, JEHOVAH will spring forward over (or before) the door, וַפֶּסַח יְהוָה עַל הַדֶּלֶת, and will not suffer the destroyer to come into your houses to smite *you*." Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent ; for that supposes but one agent : the two agents are the destroying angel passing through to smite every house ; and JEHOVAH the protector, keeping pace with him ; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel ; and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application by the allusion to the deliverance in Egypt ; as the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting

and delivering, *springing forward* and rescuing her : ὑπερβαίνων, as the three other Greek interpreters, Aquila, Symmachus, and Theodotion, render it : LXX, περιποιησεται ; instead of which MSS. Pachom. has περιβησεται, *circumeundo proteget*, which I think is the true reading. Homer (Il. VIII. 331.) expresses the very same image by this word :

Ἀλλὰ θεῶν περιβῆ, καὶ οἱ σάκος ἀμφεκαλύψε :

——“ But Ajax his broad shield display’d,
And screen’d his brother with a mighty shade.”

——Ὁς Χρυσὴν ἀμφιβέβηκε.

Il. I. 37.

Which the Scholiast explains by περιβέβηκε, ὑπερμαχέει.

6. *ye have so deeply—*] All the ancient versions read קָמַחְתָּ, in the second person.

7. *The sin, which their own hands have made*] The construction of the word קָמַחְתָּ, *sin*, in this place is not easy. The LXX have omitted it : MSS. Pachom. and 1. D. 11. and Cod. Marchal. in margine, supply the omission by the word ἁμαρτίαν, or ἁμαρτήματα, said to be from Aquila’s version : which I have followed. The learned professor Shroeder, Institut. Ling. Hebr. p. 298. makes it to be *in regimine* with קָמַחְתָּ, as an epithet ; your *sinful hands*. The LXX render the pronoun in the third person, αἱ χεῖρες αὐτῶν ; and an ancient MS. has, agreeably to that rendering, קָמַחְתָּ, for קָמַחְתָּ ; which word they have likewise omitted, as not necessary to complete the sense.

CHAP. XXXII.

1. *And princes—*] כִּנְיִי, without ל; so the ancient versions. An ancient MS. has כִּנְיִי, and *his* princes.

2. *As the shadow of a great rock*] The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun; but also having in itself a natural coolness, which it reflects and communicates to every thing about it.

“Speluncæque tegant, et saxea procubet umbra.”

Virg. Georg. III. 145.

“Let the cool cave and shady rock protect them.”

Ἐπει κεφαλὴν καὶ γούνατα Σείριος αἶζει,
 Αὐαλὸς δὲ τε χροὺς ἀπο καυματος· ἀλλὰ τοῦ ἤδη
 Ἐν πετρᾷ τε σκῆθι, καὶ Βιβλίνος οἶνος.

Hesiod. II. 206.

“When Sirius rages, and thine aching head,
 Parch'd skin, and feeble knees refreshment need;
 Then to the rock's projected shade retire,
 With Biblin wine recruit thy wasted powers.”

3. *And him the eyes*] For עֵינָיו, Le Clerc reads עֵינָיו, of which mistake the Masoretes acknowledge there are fifteen instances; and many more are reckoned by others. The removal of the negative restores to the verb its true and usual sense.

6. *The fool will still utter folly*] A sort of proverbial saying; which Euripides (Bacchæ, 369.) has expressed in the very same manner and words: μῶρα γὰρ μῶρος λέγει. Of this kind of simple and

unadorned proverb or parable, see De S. Poes. Hebr. Prælect. XXIV.

Ibid. *Against JEHOVAH*] For אֱל, two MSS. read עַל, more properly.

7. *As for the niggard his instruments—*] His machinations, 'his designs. The paronomasia, which the prophet frequently deals in, suggested this expression : וְכִלִּי כִלִּי. The first word is expressed with some variety in the MSS. : seven MSS. read וְכִלִּי, one וְכִל, another וְכִלִּי.

Ibid. *And to defeat the assertions—*] A word seems to have been lost here, and two others to have suffered a small alteration; which has made the sentence very obscure. The LXX have happily retained the rendering of the lost word, and restored the sentence in all its parts : καὶ διασκεδασαὶ λόγους ταπεινῶν ἐν κρίσει. וְלִחְפֹּר רִבְרִי אֲבִיּוֹן בְּמִשְׁפָּט. They frequently render the verb חָפַר by διασκεδασαὶ. A MS. reads וְלִדְבַר; which gives authority for the preposition ל necessary to the sense; and LXX, Syr. Chald. read בְּמִשְׁפָּט.

8. *And he by his generous—*] "Of the four sorts of persons mentioned, ver. 5. three are described, ver. 6, 7, and 8. but not the fourth." SECKER. Perhaps for וְהוּא we ought to read וְשֵׁנִי.

11. *gird the sackcloth—*] שָׂק, sackcloth, a word necessary to the sense is here lost; but preserved by LXX, MSS. Alex. and Pachom. and i. D. ii. and edit. Ald. and Comp. and Arab. and Syr.

Ibid. *Tremble—be disquieted—strip ye—*] רָעַשׁוּ, רָעַשׁוּ, &c. These are infinitives, with a paragogic ה, according to Schultens Institut. Ling. Hebr. p. 453. and are to be taken in an imperative sense.

12. *Mourn ye for the pleasant field*] The LXX, Syr. and Vulg. read מִצְרֵי, *mourn ye*, imperative : twelve MSS. (five ancient,) two editions, LXX,

Aquila, Sym. Theod. Syr. Vulg. all read שדה, *field*; not שדי, *breasts*.

13. —*and the brier shall come up*] All the ancient versions read ושמיר, with the conjunction. And an ancient MS. has ותקלה בי, which seems to be right; or rather בה: and there is a rasure in the place of בי in another ancient MS.

Ibid. *Yea over all*—] For בי, the ancient versions, except Vulg. seem to have read י. בי may perhaps be a mistake for בי or בה above-mentioned. It is not necessary in this place.

13—18. *Over the land of my people*—] This description of impending distress belongs to other times than that of Senacherib's invasion, from which they were so soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings, which follows, was not fulfilled under the Mosaic dispensation; they belong to the kingdom of Messiah. Compare ver. 15. with chap. xxix. 17. and see the note there.

14. *Ophel*] It was a part of mount Sion, rising higher than the rest; at the eastern extremity, near to the temple, a little to the south of it: called by Micah, iv. 8. "Ophel of the daughter of Sion." It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Sion.

15. *And the fruitful field*] והכרמל, fifteen MSS. (six ancient,) and two editions: which seems to make the noun an appellative.

19. *The city shall be laid level with the plain*] For ובשפלה, Syr. reads ובשפלה. The city, probably Niniveh, or Babylon: but this verse is very obscure. "Saltus; Assyriorum regnum: civitas; magnifica Assyriorum castra." Ephræm. Syr. in loc. For וברד, a MS. has וידר; and so conjectured archbishop Secker, referring to Zech. xi. 2.

20. *who sow your seed in every watery place*] Sir John Chardin's note on this place is: "This exactly answers the manner of planting rice; for they sow it upon the water: and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water." Harmer's *Observ.* I. p. 280. "Rice is the food of two-thirds of mankind." Dr. Arbuthnot. "It is cultivated in most of the eastern countries." Miller. "It is good for all, and at all times." Sir J. Chardin, *ibid.* "Le ris qui est leur principal aliment et leur froment (*i. e.* des Siamois) n'est jamais assez arrosé; il croit au milieu de l'eau, et les campagnes ou on le cultive ressemblent plutôt à de marêts que non pas à des terres qu'on laboure avec la charue. Le ris a bien cette force, que quoy qu'il y ait six ou sept pieds d'eau sur lui, il pousse toujours sa tige au dessus, et le tuyau qui le porte s'élève et croit à proportion de la hauteur de l'eau qui noye son champ." *Voyage de l'Evêque de Beryte*, p. 144. Paris, 1666.

CHAP. XXXIII.

THE plan of the prophecy, continued in this chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part of it to another.

In ver. 1. The prophet addresses himself to Senacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointment of them.

Ver. 2. The Jews are introduced offering up their earnest supplications to God in their present distressful condition; with expressions of their trust and confidence in his protection.

Ver. 3 and 4. The prophet, in the name of God, or rather God himself, is introduced addressing himself to Senacherib, and threatening him, that notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become an easy prey to those whom he had intended to subdue.

Ver. 5 and 6. A chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it with direct opposition to the boasted power of their enemies; and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, ver. 7—9. a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty

he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of silver, and thirty talents of gold. 2 Kings xviii. 14—16.

Ver. 10. God himself is again introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by discomfiting and utterly consuming them.

Then follows, ver. 11—22. still in the person of God, (which however falls at last into that of the prophet) a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger; finely contrasted with the confidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protector.

The whole concludes, in the person of the prophet, with a description of the security of the Jews under the protection of God, and of the wretched state of Senacherib and his army, wholly discomfited, and exposed to be plundered even by the weakest of the enemy.

Much of the beauty of this passage depends on the explanation above given of ver. 3 and 4. as addressed by the prophet, or by God himself, to Senacherib; not, as it is usually taken, as addressed by the Jews to God, ver. 3. and then, ver. 4. as addressed to the Assyrians. To set this in a clear light it may be of use to compare it with a passage of the prophet Joel: where, speaking of the destruction caused by the locusts, he sets in the same strong light of opposition, as Isaiah does here, the power of the enemy, and the power of JEHOVAH, who would destroy that enemy. Thus Isaiah, to Senacherib:

“ When thou didst raise thyself up, the nations were dispersed—”
ver. 3.

“ But now will I arise, saith JEHOVAH ;
Now will I be exalted.”
ver. 10.

And thus Joel, ii. 20, 21.

“ His stink shall come up, and his ill savour shall ascend ;
Though he hath done great things.
Fear not, O land, be glad and rejoice ;
For JEHOVAH will do great things.”

1. *thou plunderer*—] See note on chap. xxi. 2.

Ibid. —*when thou art weary*—] “ כְּנִלְתָּךְ, alibi non extat in s. s. nisi f. Job xv. 29. —simplicius est legere כְּנִלְתָּךְ. Vid. Capell. nec repugnat Vitringa. Vid. Dan. ix. 24. כְּנִלְתָּךְ, רָחִיב.” SECKER.

2. *our strength*—] For וְעִצִּי, Syr. Chald. Vulg. read וְעִצִּי, in the first person of the pronoun, not the third : the edition of Felix Pratensis has וְעִצִּי in the margin.

3. *From thy terrible voice*—] For רָחִיב, LXX, and Syr. read אֲחִיךָ ; whom I follow.

6. —*thy treasure*—] Ο θησαυρος σου, Sym. He had in his copy אֲחִיךָ, not אֲחִיךָ.

7. —*the mighty men raise a grievous cry*] Three MSS. read אֲרָאִים : that is, lions of God, or strong lions ; so they called valiant men, heroes ; which appellation the Arabians and Persians still use. See Bochart. Hieroz. P. I. Lib. III. cap. i. “ Mahomet ayant reconnu Hamzeh son oncle pour homme de courage et de valeur, lui donne le titre ou surnom d'Assad Allah, qui signifie, le lion de Dieu.” D'Herbelot, p. 427. And for רָחִיב, Syr. and Chald. read קָשָׁה, whom I follow. Chald. Syr. Aquila, Sym. and Theod. read אֲרָאִים לַהּ, or יִרְאָה : with what meaning, is not clear.

9. —*are stripped*—] LXX, *φαρισα ισται* they read *נערה*.

11. *And my spirit*—] “For *רוחב*, read *רוחי*,” SECKER. Which reading is confirmed by Chald. where *מימי*, *my word*, answers to *רוחי*, *my spirit*.

15. —*the proposal of bloodshed*] A MS. reads *ברמס*.

18. *Where is he that numbered the towers?*] That is, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers; that he might know where to make the assault with the greatest advantage: as Capaneus before Thebes is represented in a passage of the Phœnissæ of Euripides, which Grotius has applied as an illustration of this place:

*Εκλινος ἴπτα προσέειπεν ταχμαίρεται
Πυργῶν, ἀνωγὲ καὶ κατὰ τείχεα μέτρων.*

ver. 187.

20. *Thou shalt see*—] For *חז*, read *חזוה*, with the Chaldee. Houbigant.

21. *But the glorious name of JEHOVAH*—] I take *ש* for a noun, with LXX, and Syr. see Psal. xx. 1. Prov. xviii. 10.

23. *Thy mast*—] For *תרב*, *their mast*, Syr. reads *תרין*. LXX, and Vulg. *תרין*, *ὁ ιστος σου ἐκλινεν* *thy mast is fallen aside*: LXX. they seem to have read *נמה*, or *תרין* (*נפר*); or rather *לא כן*, *is not firm*, the negative having been omitted in the present text by mistake. However, I have followed their sense, which seems very probable; as the present reading is to me extremely obscure.

24. *Neither shall the inhabitant say*—] This verse is somewhat obscure: the meaning of it seems to be, that the army of Senacherib shall by the stroke of God be reduced to so shattered and so weak

a condition, that the Jews shall fall upon the remains of them, and plunder them without resistance: that the most infirm and disabled of the people of Jerusalem shall come in for their share of the spoil; the lame shall seize the prey; even the sick and the diseased shall throw aside their infirmities, and recover strength enough to hasten to the general plunder.

The last line of the verse is parallel to the first, and expresses the same sense in other words. Sick-ness being considered as a visitation from God, and a punishment of sin; the forgiveness of sin is equivalent to the removal of a disease. Thus the Psalmist :

“Who forgiveth all thy sin;
And healeth all thine infirmities.”

Psal. ciii. 3.

Where the latter line only varies the expression of the former. And our blessed Saviour reasons with the Jews on the same principle: “Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk?” Mark ii. 9. See also Matt. viii. 17. Isa. liii. 4. Qui locus Isaïæ, “1 Pet. ii. 24. refer-tur ad remissionem peccatorum: hic vero ad sanationem morborum, quia ejusdem potentiae et bonitatis est utrumque præstare; et, quia peccatis remissis, et morbi, qui fructus sunt peccatorum, pelluntur.” Wetstein on Matt. viii. 17.

That this prophecy was exactly fulfilled, I think we may gather from the history of this great event given by the prophet himself. It is plain, that Hezekiah, by his treaty with Senacherib, by which he agreed to pay him three hundred talents of silver and thirty talents of gold, had stripped himself of his whole treasure: he not only gave him all the silver and gold that was in his own treasury, and in that of the temple, but was even forced to cut off the

gold from the doors of the temple and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria: but after the destruction of the Assyrian army we find, that he "had exceeding much riches, and that he made himself treasuries for silver, and for gold, and for precious stones," &c. 2 Chron. xxxii. 27. He was so rich, that, out of pride and vanity, he displayed his wealth to the ambassadors from Babylon. This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army.

CHAP. XXXIV. and XXXV.

THESE two chapters make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first containing a denunciation of divine vengeance against the enemies of the people, or church of God; the second describing the flourishing state of the church of God, consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern: all nations are called upon to attend to the declaration of it; and the wrath of God is denounced against all the nations; that is, all those that had provoked to anger the defender of the cause of Sion. Among those, Edom is particularly specified. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies the Chaldeans; see Amos i. 11. Ezek. xxv. 12. xxxv. 15. Psal. cxxxvii. 7. Accordingly the Edomites were, together with the rest of the neigh-

bouring nations, ravaged and laid waste by Nebuchadnezzar: see Jer. xxv. 15—26. Mal. i. 3, 4. and see Marsham. Can. Chron. Sæc. XVIII. who calls this the age of the destruction of cities. The general devastation spread through all these countries by Nebuchadnezzar, may be the event which the prophet has primarily in view in the thirty-fourth chapter: but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connection the extremely flourishing state of the church or people of God, described in the next chapter, could have with those events, and how the former could be the consequence of the latter, as it is there represented to be. By a figure, very common in the prophetical writings, any city, or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with Edom and Botsra. It seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future; to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy Scriptures warrant us to expect.

That the thirty-fifth chapter has a view beyond any thing that could be the immediate consequence of those events, is plain from every part, especially from the middle of it, ver. 5, 6. where the miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application: and our Saviour himself has moreover plainly referred to this very passage as speaking of him and his works: Matt. xi. 4, 5. He bids the

disciples of John to go and report to their master the things which they heard and saw; that the blind received their sight, the lame walked, and the deaf heard: and leaves it to him to draw the conclusion in answer to his inquiry, whether he who performed the very works, which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets, as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words directs us. According to the allegorical interpretation they may have a further view: this part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith; events predicted in the holy Scriptures, as preparatory to it.

1. *And attend unto me—*] A MS. adds in this line the word *unto me*, after *לואמי*; which seems to be genuine.

4. *And all the host of heaven—*] See note on chap. xxiv. 21. and de Sacra Poesi Hebræorum Præl. IX.

5. *For my sword is made bare in the heaven*] There seems to be some impropriety in this, according to the present reading: "my sword is made drunken, or is bathed, in the heavens:" which forestalls, and expresses not in its proper place, what belongs to the next verse: for the sword of JEHOVAH was not to be bathed or glutted with blood in the heavens; but in Botsra and the land of Edom. In the heavens it was only prepared for slaughter. To remedy this, archbishop Secker proposes to read, for *נשמי*, *נרמ*; referring to Jer. xlv. 10. But even this is premature, and not in

its proper place. The Chaldee, for חַמֵּשׁ, has חַמֵּשׁ, shall be revealed, or disclosed: perhaps he read חַמֵּשׁ, or חַמֵּשׁ. Whatever reading, different I presume from the present, he might find in his copy, I follow the sense which he has given of it.

6. *For JEHOVAH celebrateth a sacrifice*] Ezekiel has manifestly imitated this place of Isaiah: he hath set forth the great leaders and princes of the adverse powers under the same emblems of goats, bulls, rams, fatlings, &c. and has added to the boldness of the imagery, by introducing God as summoning all the fowls of the air, and all the beasts of the field, and bidding them to the feast, which he has prepared for them by the slaughter of the enemies of his people:

“ And thou, son of man,
Thus saith the Lord JEHOVAH:
Say to the bird of every wing,
And to every beast of the field:
Assemble yourselves, and come;
Gather together from every side,
To the sacrifice which I make for you,
A great slaughter on the mountains of Israel.
And ye shall eat flesh and drink blood:
The flesh of the mighty shall ye eat,
And the blood of the lofty of the earth shall ye drink;
Of rams, of lambs, and of goats,
Of bullocks, all of them the fat ones of Basan:
And ye shall eat fat, till ye are cloyed,
And drink blood, till ye are drunken;
Of my slaughter, which I have slain for you.”

Ezek. xxxix. 16, 17.

The sublime author of the Revelation (chap. xix. 17, 18.) has taken this image from Ezekiel, rather than from Isaiah.

7. —*with their blood*] מִדַּמָּם: so an ancient MS. Syr. and Chald.

8. —*the defender of the cause of Sion*] As from רִן, רִין, a judge; so from רִיב, רִיב, an advocate, or defender; *Judici Sionis*. Syr.

11. —*over her scorched plains*] The word חֲרִיב, joined to the 12th verse, embarrasses it, and makes it inexplicable. At least I do not know, that any one has yet made out the construction, or given any tolerable explication of it. I join it to the 11th verse, and supply a letter or two, which seem to have been lost. Fifteen MSS. (five ancient,) and two editions, read חֲרִיב. The first printed edition of 1486, I think nearer to the truth, חֲרִיב חֲרִיב. I read בחֲרִיב, or על חֲרִיב: see Jer. xvii. 6. a MS. has חֲרִיב, and the Syriac reads חֲרִיב, *gaudium*, joining it to the two preceding words; which he likewise reads differently, but without improving the sense. However, his authority is clear for dividing the verses, as they are here divided. I read שָׁם as a noun. They shall boast, יִקְרָאוּ; see Prov. xx. 6.

13. *And in her palaces shall spring up—*] תֵּלִי בְּאַרְמוֹתֶיהָ, so read all the ancient versions.

15. *Every one her mate*] A MS. adds אַל after אִשָּׁה, which seems necessary to the construction; and so Syr. and Vulg. Another MS. adds in the same place אַת, which is equivalent.

16. *For the mouth of JEHOVAH*] For הוּא, five MSS. (three ancient,) read יְהוָה, and another is so corrected: so likewise LXX. Two editions have אֵל, and so LXX, and Vulg. and a MS. has קִנְיָם; with the masculine pronoun instead of the feminine: and so in the next verses it is לָהֶם, instead of לָהֶן, in fourteen MSS. six of them ancient.

CHAP. XXXV.

1. —*shall be glad.*] וְשִׂמְחָה ; in a MS, the ו seems to have been added; and וְשִׂ is upon a rasure in another: none of the ancient versions acknowledge it: it seems to have been a mistake arising from the next word's beginning with the same letter. Sixteen MSS. have וְשִׂמְחָה , and five MSS. וְשִׂ .

2. *The well watered plain of Jordan*] For וְיַרְדֵּן , the LXX read וְיַרְדֵּן ; $\text{τα ἱερήματα τοῦ Ἰορδάνου}$. Four MSS. read וְיַרְדֵּן ; see Joshua xv. irrigua Jordani, Houbigant. וְיַרְדֵּן , ripa Jordani, Kennicott. See de S. Poesi Hebr. Prælect. XX: not.

Ibid. For לָהּ , *to it*; nine MSS. read לָהֶן , *to thee*. See ibid.

7.—*the glowing sand*] שֶׁרֶב ; this word is Arabic, as well as Hebrew, expressing in both languages the same thing; the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the Koran, chap. xxiv. “But as to the unbelievers, their works are like a vapour in a plain; which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.” Mr. Sale’s note on this place is; “The Arabic word *serab* signifies that false appearance, which in the eastern countries is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams: [‘by the quivering undulating motion of that quicksuccession of vapours and exhalations, which are extracted by the powerful influence of the sun.’ Shaw, Trav. p. 378.] It sometimes tempts thirsty travellers out of

their way, but deceives them, when they come near, either going forward, (for it always appears at the same distance,) or quite vanishes." Q. Curtius has mentioned it: "Arenas vapor æstivi solis accendit; —camporumque non alia, quam vasti et profundi æquoris species est." Lib. VII. cap. 5. Dr. Hyde gives us the precise meaning and derivation of the word. "Dictum nomen [Barca] הכרקה, *splendorem*, seu *splendentem regionem* notat; cum ea regio radiis solaribus tam copiose collustretur, ut reflexum ab arenis lumen adeo intense fulgens, a longinquo spectantibus, ad instar corporis solaris, aquarum speciem referat; et hinc arenarum splendor et radiatio (ex lingua Persica petito nomine) dicitur *serab*, i. e. aquæ superficies, seu superficialis aquarum species." Annot. in Peritsol. cap. ii.

Ibid. —*shall spring forth*—] The ה, in רבצה, seems to have been at first כ in MS. Bodl. whence Dr. Kennicott concludes it should be רבצים. But instead of this word, Syr. Vulg. and Chald. read some word signifying to *grow*, *spring up*, or *abound*: perhaps פרצה, or פרצי; or פרץ החציר, as Houbigant reads.

8. *And a highway*] The word ודרך is by mistake added to the first member of the sentence from the beginning of the following member: sixteen MSS. (seven ancient,) have it but once; so likewise Syr.

Ibid. —*err therein*] A MS. adds בני, which seems necessary to the sense: and so Vulg. *per eam*.

Ibid. *But He shall be with them walking*—] That is, God; see ver. 4. "Who shall dwell among them, and set them an example, that they should follow his steps." Our old English versions translated the place to this purpose: our last translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the

midst of the sentence, thereby destroying the construction and the sense.

9. *Neither shall he be found there*] Three MSS. read *וְ*, adding the conjunction : and so likewise LXX, and Vulg. And four MSS. (one ancient,) read *וְ*, the verb, as it certainly ought to be, in the masculine form.

For further remarks on the two foregoing chapters, see de S. Poesi Hebr. Prælect. XX.

CHAP. XXXVI.

THE history of the invasion of Senacherib, and of the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here, as affording the best light to many parts of those prophecies ; and as almost necessary to introduce the prophecy in the thirty-seventh chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative in the second book of Kings, chapters xviii, xix, xx. and these chapters of Isaiah, xxxvi, xxxvii, xxxviii, xxxix. for much the most part, (the account of the sickness of Hezekiah only excepted,) are but a different copy of that narration. The difference of the two copies is little more than what has manifestly arisen from the mistakes of transcribers : they mutually correct each other, and most of the mistakes may be perfectly rectified by a collation of the two copies, with the assistance of the ancient versions. Some few sentences, or members of sentences, are omitted in this copy of Isaiah, which are found in the other copy in the book of Kings : whether these omissions were made by design or by

mistake, may be doubted : these therefore I have not inserted in the translation ; I shall only report them in the notes.

8. *Then came out unto him*] Before these words, the other copy, 2 King xviii. 18. adds וְהָיוּ אֵלָיו, "and they demanded audience of the king."

5. *Thou hast said*] Fourteen MSS. (three ancient,) have it in the second person, אָמַרְתָּ; and so the other copy, 2 Kings xviii. 20.

6. *in Egypt*] MS. Bodl. adds מִלֵּךְ, the king of Egypt : and so perhaps Chald. might read.

7. *But if ye say*] Two ancient MSS. have תֹּאמַרְתֶּם in the plural number : so likewise LXX, Chald. and the other copy, 2 Kings xviii. 22.

Ibid. only before this altar—] See 2 Chron. xxxii. 12.

12. *destined to eat their own dung*] וְאָכְלוּ, "that they may eat," as our translation literally renders it. But Syr. reads מֵאֹכְלוּ, "that they may not eat;" perhaps rightly, and afterward וּמִשְׁחָתָם, or מִשְׁחָתָם, to the same purpose.

17. *—and of vineyards*] The other copy, 2 Kings xviii. 32. adds here : "a land of oil-olive, and of honey ; that ye may live, and not die : and hearken not unto Hezekiah, when he seduceth you."

19. *—of Sepharvaim—*] The other copy, 2 Kings xviii. 34. adds of "Henah and Ivah."

Ibid. have they delivered—] וְיִ, the copulative is not expressed here by LXX, Syr. Vulg. and three MSS. ; nor is it in the other copy ; *Ibid.* Houbigant reads וְיִ, with the interrogative particle : a probable conjecture, which the ancient versions, above quoted, seem to favour.

21. *But the people held their peace*] The word עַם, the people, is supplied from the other copy ; and is authorized by a MS. which inserts it after וְ.

CHAP. XXXVII.

7. *I will infuse a spirit into him*] “זמן בו רוח” never signifies any thing, but putting a spirit into a person; this was πνευμα δυνάμει.” SECKER.

9. *he sent messengers again*] The word וישמע, (*and he heard*) which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is omitted in an ancient MS. It is a mere tautology, and embarrasses the sense. The true reading, instead of it, is וישב, which the LXX read in this place, ἀπιστρέψε, and which is preserved in the other copy, 2 Kings xix. 9. “He returned and sent”—that is, according to the Hebrew idiom, “he sent again.”

14. —*and read them*] ויקרא, so MS. Bodl. in this place; and so the other copy: instead of ויקראו, and read it.

Ibid. —*and spread them*] ויפרשו, is upon a rasure in a MS.; which probably was at first כ. The same mistake as in the foregoing note.

15.—*before JEHOVAH*] That is, in the sanctuary, For אל, Syr. Chald. and the other copy, 2 Kings xix. 15. read לפני.

18. —*the nations—*] והארצות, *the lands*; instead of this word, which destroys the sense, ten MSS. (one ancient,) have here גוים, *nations*: which is undoubtedly the true reading, being preserved also in the other copy, 2 Kings xix. 17. Another MS. suggests another method of rectifying the sense in this place, by reading מלכ, *their king*, instead of ארצ, *their land*; but it ought to be מלכיהם “all the countries and their kings.”

20. *Save us, we beseech thee—*] The supplicating particle **נָא** is supplied here from eighteen MSS. (three ancient) and from the other copy.

Ibid. —*that thou JEHOVAH art the only God*] The word **אלהים**, *God*, is lost here in the Hebrew text, but preserved in the other copy, 2 Kings xix. 19. Syr. and LXX seem here to have had in their copies **אלהים**, instead of **יהוה**.

21. *Then Isaiah sent unto Hezekiah*] Syr. and LXX understand and render the verb passively, *was sent*.

Ibid. —*I have heard*] **שמעתי**, this word, necessary to the sense, is lost in this place out of the Hebrew text. A MS. has it written above the line in a later hand. LXX and Syr. found it in their copies: and it is preserved in the other copy, 2 Kings xix. 20.

23. —*against the Holy One of Israel*] For **אל**, the other copy has **על**, rather more properly.

24. *By thy messengers—*] The text has **עבדך**, *thy servants*: but the true reading seems to be **מלאכך**, *thy messengers*, as in the other copy, 2 Kings xix. 23: and as LXX, and Syr. found it in their copies in this place.

Ibid. —*his extreme retreats*] The text has **מרום**, *the height*; which seems to have been taken by mistake from the line but one above. A MS. has here **מלון**, *the lodge, or retreat*; which is the word in the other copy, 2 Kings xix. 23: and I think is the true reading.

25. —*strange waters*] The word **זרים**, *strange*, lost out of the Hebrew text in this place, is supplied from the other copy. A MS. supplies the word **רבים**, *many*, instead of it.

Ibid. *all the canals of fenced places*] The principal cities of Egypt, the scene of his late exploits, were chiefly defended by deep moats, canals, or

large lakes, made by labour and art, with which they were surrounded. See Harmer's Obs. II. p. 304. Claudian introduces Alaric boasting of his conquests in the same extravagant manner :

“ Subsidere nostris

Sub pedibus montes; arescere vidimus amnes.—

Fregi Alpes, galeisque Padum victricibus hausi.”

De Bello Getic. 526.

26. *warlike nations*] גִּילִים נִצִּים. It is not easy to give a satisfactory account of these two words; which have greatly embarrassed all the interpreters, ancient and modern. For גִּילִים, I read נִצִּים, as the LXX do in this place, *θῆται*. The word נִצִּים, Vulg. renders in this place *compugnantium*; in the parallel place, 2 Kings xix. 25. *pugnantium*, and LXX *μαχμασων*, *fighting, warlike*. This rendering is as well authorized as any other that I know of, and, with the reading of LXX, perfectly clears up the construction.

27. *corn blasted*] שִׁרְמָה: it does not appear, that there is any good authority for this word. The true reading seems to be שִׁרְמָה, as it is in four MSS. (two ancient) here, and in the other copy.

29. *I will put my hook in thy nose*] “*Et frænum meum*: Jonathan vocem מִתָּהוּ interpretatus est מִתָּהוּ, i. e. annulum, sive unicum, eumque ferreum, quem infigunt naribus camelæ: eoque trahitur, quoniam illa feris motibus agitur: et hoc est, quod discimus in Talmude; et camela cum annulo narium: scilicet, egreditur die sabbathi.” Jarchi in 2 Reg. xix. 28. “*Ponam circulum in naribus tuis.*” Hieron. Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly.

35. *And the angel—*] Before “the angel,” the other copy, 2 Kings xix. 35. adds, “it came to pass the same night, that”——

The prophet Hosea has given a plain prediction of this miraculous deliverance of the kingdom of Judah :

“ And to the house of Judah I will be tenderly merciful :
And I will save them by JEHOVAH their God.
And I will not save them by the bow ;
Nor by sword, nor by battle ;
By horses, nor by horsemen.”

Hosea i. 7.

CHAP. XXXVIII.

2. *Then Hezekiah turned his face to the wall*] The furniture of an eastern divan, or chamber either for the reception of company, or for private use, consists chiefly of carpets spread on the floor in the middle, and of sofas, or couches, ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. It is to be observed, that the corner of the room is the place of honour. Dr. Pococke, when he was introduced to the Sheik of Furshout, found him sitting in the corner of his room. He describes another Arab Sheik “as sitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs ; and the Bey of Girge as placed on a sofa in a corner to the right as one entered the room.” Harmer’s Obs. II. p. 60. Lady Mary W. Montague, giving an account of a visit which she made to the Kahya’s lady at Adrianople, says, “She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour.”

Letter XXXIII. The reason of this seems to be, that the person, so placed, is distinguished, and in a manner separated from the rest of the company, and as it were guarded by the wall on each side. We are to suppose Hezekiah's couch placed in the same situation; in which, turning on either side he must turn his face to the wall; by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.

4, 5. The words in the translation included within crotchets are supplied from the parallel place; 2 Kings xx. 4, 5. to make the narration more perfect. I have also taken the liberty, with Houbigant, of bringing forward the two last verses of this chapter, and inserting them in their proper places of the narration with the same mark. Kimchi's note on these two verses is as follows: "This and the following verse belong not to the writing of Hezekiah; and I see no reason, why they are written here after the writing; for their right place is above, after *And I will protect this city*, ver. 6. And so they stand in the book of Kings." 2 Kings xx. 7, 8. The narration of this chapter seems to be in some parts an abridgment of that of 2 Kings xx. The abridger, having finished his extract here with the 11th verse, seems to have observed, that the 7th and 8th verses of 2 Kings xx. were wanted to complete the narration: he therefore added them at the end of the chapter, after he had inserted the song of Hezekiah, probably with marks for their insertion in their proper places; which marks were afterwards neglected by transcribers. Or a transcriber might omit them by mistake, and add them at the end of the chapter with such marks. Many transpositions are, with great probability, to be accounted for in the same way.

6. *I will protect this city—*] The other copy, 2 Kings xx. 6. adds: "for mine own sake, and for the sake of David my servant:" and the sentence seems somewhat abrupt without it.

8. *by which the sun is gone down—*] For שמש, LXX, Syr. Chald. read שמש. Houbigant. In the history of this miracle in the book of Kings, (2 Kings xx. 9—11.) there is no mention at all made of the sun, but only of the going backward of the shadow: which might be effected by a supernatural refraction. The first *ὁ ἥλιος* in this verse is omitted in LXX MS. Pachom.

9. *The writing of Hezekiah.*] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it. Another copy of this very obscure passage (obscure not only from the concise poetical style, but because it is probably very incorrect,) would have been of great service. The MSS. and ancient versions, especially the latter, will help us to get through some of the many difficulties, which we meet with in it.

11. *JEHOVAH—*] יהוה seems to be יהוה in MS. Bodl. and it was so at first written in another. So Syr. See Houbigant.

12. *—a shepherd's tent—*] רע is put for רעה, say the Rabbins; Sal. b. Melec on the place: but much more probably is written imperfectly for רעי. See note on chap. v. 1.

Ibid. *My life is cut off—*] קפדתי, this verb is rendered passively, and in the third person, by Syr. Chald. Vulg.

13. The last line of the foregoing verse, מיום ער, לילה תשלימי, "In the course of the day thou wilt finish my web," is not repeated at the end of this verse in the Syriac version; and a MS. omits it. It seems to have been inserted a second time in the Hebrew text by mistake.

. Ibid. *I roared*—] For שחתי, the Chaldee has נחתי: he read שחתי, the proper term for the roaring of a lion; often applied to the deep groaning of men in sickness: see Psalm xxii. 2. xxxii. 3. xxxviii. 9. Job iii. 24. The Masoretes divide the sentence, as I have done; taking כארי, *like a lion*, into the first member; and so likewise LXX.

. 14. *Like the swallow*—] כסס, so read two MSS. Theodot. and Hieron.

Ibid. —*mine eyes fail*—] For רלו, the LXX read כל, ἔλαπον. Compare Psal. lxix. 4. cxix. 82, 123. Lam. ii. 11. iv. 17. in the Hebrew and in LXX.

Ibid. —*O Lord*—] For ייח, thirty MSS. and eight editions read ארי.

Ibid. —*contend thou*—] עסק, with ש, Jarchi: this sense of the word is established by Gen. xxvi. 20. "he called the name of the well עסק, Esek, because they *strove* with him:" רוּעָסְקִי, equivalent to יריבו at the beginning of the verse.

. 15. —*will I reflect*—] אורח, *recogitabo*, Vulg. *reputabo*, Hieron. in loc.

. 16. *For this cause shall it be declared*—] Ηει αὐτης γαρ ἀπογγελη σοι, και ἐξηγγελιας μου εἰς πνοην, LXX. They read in their copies, עליה יחו לך ורחי, not very different from the present text, from which all the ancient versions vary. They entirely omit two words וכל בן; as to which there is some variation in the MSS. A MS. has וכל; two others וכל, and ten MSS. have בן.

Ibid. —*hast prolonged my life*.] A MS. and the Babylonish Talmud read ורחי; and so the ancient versions. It must necessarily be in the second person.

. 17. *My anguish is changed into ease*—] מר לי מר, "mutata mihi est amaritudo." Paronomasia; a figure, which the prophet frequently admits: I do not always note it, because it cannot ever be pre-

served in the translation, and the sense seldom depends upon it. But here it perfectly clears up the great obscurity of the passage. See Lowth on the place.

Ibid. *Thou hast rescued—*] *נִשְׁמַרְתָּ*, with *נ* instead of *פ*; so LXX and Vulg. Houbigant. See Chappelow on Job, xxxiii. 18.

Ibid. *—from perdition—*] *לֹא בִלִּי מִפֶּתֶרֶת*, *ὡς μὴ ἀποληται*, LXX; *ut non periret*, Vulg. Perhaps inverting the order of the words. See Houbigant.

19. *—thy truth*] *אֱלֹהֵי אֱמֶת*. A MS. omits *אֱלֹהֵי*; and instead of *אֱלֹהֵי*, an ancient MS. and one edition read *אֱמֶת*. The same mistake as in Psal. ii. 7.

21. *Let them take a lump of figs: and they bruised them—*] God, in effecting this miraculous cure, was pleased to order the use of means not improper for that end. "*Folia, et, quæ non maturere, fici, strumis illinuntur, omnibusque quæ emollienda sunt discutiendave.*" Plin. Nat. Hist. XXIII. 7. "*Ad discutienda ea, quæ in corporis parte aliqua coierunt, maxime possunt—ficus arida,*" &c. Celsus, V. 11.

CHAP. XXXIX.

HITHERTO the copy of this history in the second book of Kings has been much the most correct: in this chapter that in Isaiah has the advantage. In the two first verses two mistakes in the other copy are to be corrected from this: for *חֶזְקִיָּהּ*, *Hezekiah*, read *קִיָּהּ*, *and was recovered*; and for *שָׁמַע*, *he heard*, read *שִׂמְחָה*, *he rejoiced*.

1. *—and ambassadors.*] The LXX add here *καὶ ἀποστέλλουσιν*; that is, *וַיִּשְׁלָח וַיִּבְרָא*, *and ambassadors*; which

word seems to be necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2 Kings xx. 12. For the subsequent narration refers to them all along, "these men, whence came they?" &c. plainly supposing them to have been personally mentioned before. See Houbigant.

6. —*to Babylon*—] *בבא*, so two MSS. (one ancient;) rightly without doubt, as the other copy, 2 Kings xx. 17. has it.

8. *And Hezekiah said*—] The nature of Hezekiah's crime, and his humiliation on the measure of God to him by the prophet, is more expressly declared by the author of the book of Chronicles: "But Hezekiah rendered not again, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem;) so that the wrath of the Lord came not upon them in the days of Hezekiah.—And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. xxxii. 25, 26, 30, 31.

CHAP. XL.

THE course of prophecies, which follow from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament ; interspersed also with many passages of the highest sublimity ; was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event : as the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary, in the design and order of providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah to be born of the tribe of Judah, and of the family of David ; the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter ; and sometimes is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more

immediate subject of his commission almost out of the question.

Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other ; and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. It may be useful therefore to examine more attentively the train of the prophet's ideas, and to consider carefully the images under which he displays his subject. He hears a crier giving orders by solemn proclamation, to prepare the way of the Lord in the wilderness ; to remove all obstructions before JEHOVAH marching through the desert ; through the wild, uninhabited, unpassable country. The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their king leading them in person through the vast deserts, which lay in their way, to the promised land of Canaan. It is not merely for JEHOVAH himself, that in both cases the way was to be prepared, and all obstructions to be removed ; but for JEHOVAH marching in person at the head of his people. Let us first see, how this idea is pursued by the sacred poets who treat of the Exodus, which is a favourite subject with them, and affords great choice of examples :

" When Israel came out of Egypt ;
The house of Jacob, from the barbarous people ;
Judah was his sanctuary,
Israel his dominion."

Psal. cxiv. 1, 2.

" JEHOVAH his God is with him ;
And the shout of a king is among them :
God brought them out of Egypt"—

Num. xxiii. 21, 22.



"Make a highway for him that rideth through the deserts :

O God, when thou wentest forth before thy people ;

When thou marchedst through the wilderness,

The heavens dropped"----- Psal. lxxviii. 4, 7.

Let us now see how Isaiah treats the subject of the return of the people from Babylon : they were to march through the wilderness with JEHOVAH at their head, who was to lead them, to smooth the way before them, and to supply them with water in the thirsty desert ; with perpetual allusion to the Exodus :

"Come ye forth from Babylon, flee ye from the land of the Chaldeans with the voice of joy :

Publish ye this, and make it heard ; utter it forth even to the end of the earth :

Say ye, JEHOVAH hath redeemed his servant Jacob :

They thirsted not in the deserts, through which he made them go ;

Waters from the rock he caused to flow for them ;

Yea he clave the rock, and forth gushed the waters."

Chap. xlviii. 20, 21.

"Remember not the former things ;

And the things of ancient times regard not :"

(That is, the deliverance from Egypt :)

"Behold, I make a new thing ;

Even now shall it spring forth ; will ye not regard it ?

Yea I will make in the wilderness a way ;

In the desert streams of water." Chap. xliii. 18, 19.

"But he that trusteth in me shall inherit the land,

And shall possess my holy mountain.

Then will I say : Cast up, cast up the causeway ; make clear the way ;

Remove every obstruction from the road of my people."

Chap. lvii. 13, 14.

"How beautiful appear on the mountains

The feet of the joyful messenger, of him that announceth x
 peace ;
 Of the joyful messenger of good tidings, of him that announceth salvation ;
 Of him that saith to Sion, Thy God reigneth !
 All thy watchmen lift up their voice, they shout together ;
 For face to face shall they see, when JEHOVAH returneth to Sion.
 Verily not in haste shall ye go forth ;
 And not by flight shall ye march along :
 For JEHOVAH shall march in your front ;
 And the God of Israel shall bring up your rear."

Chap. lii. 7, 8, 12.

Babylon was separated from Judea by an immense tract of country, which was one continued desert ; that large part of Arabia called very properly Deserta. It is mentioned in history as a remarkable occurrence, that Nebuchadnezzar, having received the news of the death of his father, in order to make the utmost expedition in his journey to Babylon from Egypt and Phoenicia, set out with a few attendants, and passed through this desert. Berosus, apud Joseph. Antiq. X. 11. This was the nearest way homewards for the Jews ; and whether they actually returned by this way or not, the first thing that would occur on the proposal or thought of their return, would be the difficulty of this almost impracticable passage. Accordingly the proclamation for the preparation of the way is the most natural idea, and the most obvious circumstance, by which the prophet could have opened his subject.

These things considered, I have not the least doubt that the return of the Jews from the captivity of Babylon is the first, though not the principal, thing in the prophet's view. The redemption from Babylon is clearly foretold ; and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature.

I should not have thought it necessary to employ so many words in endeavouring to establish what is called the literal sense of this prophecy, which I think cannot be rightly understood without it, had I not observed, that many interpreters of the first authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of our blessed Saviour himself, as recorded by all the Evangelists, for explaining this exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introducing of the kingdom of Messiah ; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages manifestly relating to the deliverance of the Jewish nation, effected by Cyrus, are with good reason, and upon undoubted authority, to be understood of the redemption wrought for mankind by Christ.

If the literal sense of this prophecy, as above explained, cannot be questioned, much less surely can the spiritual ; which, I think, is allowed on all hands, even by Grotius himself. If both are to be admitted, here is a plain example of the mystical allegory, or double sense, as it is commonly called, of prophecy ; which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages of the Old Testament. Of the foundation and properties of this sort of allegory, see de S. Poes. Hebr. Prælect. XI.

2. *Blessings double to the punishment*] It does

not seem reconcileable to our notions of the divine justice, which always punishes less than our iniquities deserve, to suppose, that God had punished the sins of the Jews in double proportion : and it is more agreeable to the tenor of this consolatory message to understand it as a promise of ample recompense for the effects of past displeasure, on the reconciliation of God to his returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version to supply the elliptical expression of the Hebrew. Compare chap. lxi. 7. Job xlii. 10. Zech. ix. 12. חַמָּה signifies punishment for sin, Lam. iii. 39. Zech. xiv. 19.

3. *A voice crieth : In the wilderness—*] The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *Stratores*. “Ipse (Johannes Baptista) se *stratorem* vocat Messię, cujus esset alta et elata voce homines in desertis locis habitantes ad itinera et vias Regi mox venturo sternendas et reficiendas hortari.” Mosheima, Instituta, Majora, p. 96.

Diodorus' account of Semiramis' marches into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition : “In her march to Ecbatane she came to the Zarcean mountain ; which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an ever-

lasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called from her the road of Semiramis. Afterward she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expence made the ways passable." Diod. Sic. Lib. II.

The writer of the apocryphal book called Baruch, expresses the same subject by the same images; either taking them from this place of Isaiah, or from the common notions of his countrymen: "For God hath appointed, that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God." Chap. v. 7.

The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit without reformation for the reception of her king. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance. I have distinguished the parts of the sentence according to the punctuation of the Masoretes, which agrees best both with the literal and the spiritual sense; which the construction and parallelism of the distich in the Hebrew plainly favours; and of which the Greek of the LXX and of the Evangelists is equally susceptible.

John was born in the desert of Judea, and passed his whole life in it, till the time of his being mani-

fested to Israel. He preached in the same desert: it was a mountainous country; however not entirely and properly a desert, for, though less cultivated than other parts of Judea, yet it was not uninhabited; Joshua (chap. xv. 61, 62.) reckons six cities in it. We are so prepossessed with the idea of John's living and preaching in the desert, that we are apt to consider this particular scene of his preaching as a very important and essential part of history: whereas I apprehend this circumstance to be no otherwise important, than as giving us a strong idea of the rough character of the man, which was answerable to the place of his education; and as affording a proper emblem of the rude state of the Jewish church at that time; which was the true wilderness meant by the prophet, in which John was to prepare the way for the coming of the Messiah.

4. The word *צפ* is very generally rendered *crackled*: but this sense of the word seems not to be supported by any good authority. Ludolphus, Comment. ad Hist. Æthiop. p. 206. says, that in the Æthiopic language it signifies *clivus, locus editus*: and so the Syriac version renders it in this place: *מ-ב*, Heb. *הר-ב*, *tumulus, acervus*. Thus the parallelism would be more perfect: "the hilly country shall be made level, and the precipices a smooth plain."

5. —[*the salvation of our God*] These words are added here by LXX: *το σωτηριον του Θεου*, *אם ישועה אלהינו*, as it is in the parallel place, chap. lii. 10. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word *it*, which is equivalent to this addition from LXX.

This omission in the Hebrew text is ancient, being prior to the Chaldee, Syriac, and Vulgate versions:

but the words stand in all the copies of the LXX; and they are acknowledged by Luke, iii. 6.

6. *its glory*—] For. חסדו, read חרו; LXX, and Vulg. and 1 Pet. i. 24.

7. *this people*—] So Syr. who perhaps read העם הזה.

6—8. *A voice saith, Proclaim*—] To understand rightly this passage is a matter of importance; for it seems designed to give us the true key to the remaining part of Isaiah's prophecies: the general subject of which is the restoration of the people and church of God. The prophet opens the subject with great clearness and elegance: he declares at once God's command to his messengers, (his prophets, as the Chaldee rightly explains it,) to comfort his people in captivity, to impart to them the joyful tidings, that their punishment has now satisfied the divine justice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading his people from Babylon, as he did formerly from Egypt, through the wilderness; to remove all obstacles, and to clear the way for their passage. Thus far nothing more appears to be intended than a return from the Babylonish captivity: but the next words seem to intimate something much greater:

“ And the glory of JEHOVAH shall be revealed;
And all flesh shall see together the salvation of our God.”

He then introduces a voice commanding him to make a solemn proclamation. And what is the import of it? that the people, the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone: but that the word of God endureth for ever. What is this, but a plain opposition of the flesh to the spirit; of the carnal Israel to the

spiritual ; of the temporary Mosaic economy to the eternal Christian dispensation ? You may be ready to conclude, (the prophet may be supposed to say,) by this introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem, of the temple, and its services and worship in all its ancient splendour : these are earthly, temporary, shadowy, fading things, which shall soon pass away, and be destroyed for ever ; these are not worthy to engage your attention in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The law has only a shadow of good things ; the substance is the gospel. I promise you a restoration of the former ; which, however, is only for a time, and shall be done away, according to God's original appointment : but under that image I give you a view of the latter ; which shall never be done away, but shall endure for ever. This I take to be agreeable to St. Peter's interpretation of this passage of the prophet, quoted by him 1 Pet. i. 24, 25. " All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." This is the same word of the Lord of which Isaiah speaks, which hath now been preached unto you by the gospel. The law and the gospel are frequently opposed to one another by St. Paul under the images of flesh and spirit : " Having begun in the spirit, are ye now made perfect by the flesh ?" Gal. iii. 3.

7. *When the wind of JEHOVAH—*] רוח יהוה, a wind of JEHOVAH, is a Hebraism, meaning no more

than a strong wind. It is well known, that a hot wind in the east destroys at once every green thing. Compare Psal. ciii. 16. Two MSS. omit the word יְהוָה, JEHOVAH.

9. *O daughter that bringest glad tidings*] That the true construction of the sentence is this, which makes Sion the receiver not the publisher of the glad tidings, (which latter has been the most prevailing interpretation,) will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter* to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language: and this is absolutely necessary in order to ascertain the image. For the office of announcing and celebrating such glad tidings, as are here spoken of, belonged peculiarly to the women. On occasion of any great public success, a signal victory, or any other joyful event, it was usual for the women to gather together, and with music, dances, and songs, to publish and celebrate the happy news. Thus after the passage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing, and throwing in alternately the refrain or burden of the song:

“Sing ye to JEHOVAH, for he is greatly exalted;
The horse and his rider hath he cast into the sea.”

Exod. xv. 20, 21.

So Jephthah's daughter collected a chorus of virgins, and with dances and songs came out to meet her father, and to celebrate his victory. Judg. xi. 34. After David's conquest of Goliath, “all the women came out of the cities of Israel singing and dancing to meet Saul, with tabrets, with joy, and with in-

struments of music;" and forming themselves into two chorusses they sung alternately:

"Saul has slain his thousands:
And David his ten thousands."

1 Sam. xviii. 6, 7.

And this gives us the true sense of a passage in the sixty-eighth Psalm, which has frequently been misunderstood:

"JEHOVAH gave the word; (that is, the joyful news;)
The women, who published the glad tidings, were a great company;
The kings of mighty armies did flee, did flee:
And even the matron, who staid at home, shared the spoil."

The word signifying *the publishers of glad tidings* is the same, and expressed in the same form by the feminine participle, as in this place; and the last distich is the song which they sung. So in this place, JEHOVAH having given the word by his prophet, the joyful tidings of the restoration of Sion, and of God's returning to Jerusalem, (see chap. lii. 8.) the women are exhorted by the prophet to publish the joyful news with a loud voice from eminences, whence they might best be heard all over the country; and the matter and burden of their song was to be, "Behold your God!"

10. —*his reward, and the recompense of his work*] That is, the reward and the recompense, which he bestows, and which he will pay to his faithful servants: this he has ready at hand with him, and holds it out before him, to encourage those who trust in him, and wait for him.

11. *The nursing ewes shall be gently lead*] A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle in regard to the dams and their

young was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13. "The flocks and the herds giving suck to their young are with me; and if they should be overdriven, all the flock will die." Which is set in a still stronger light by the following remark of Sir John Chardin: "Their flocks," says he, speaking of those who now live in the east after the patriarchal manner, "feed down the places of their encampments so quick, by the great numbers that they have, that they are obliged to remove them too often; which is very destructive to their flocks on account of the young ones, who have not strength enough to follow." Harmer's Observ. I. p. 126.

16. *And Lebanon is not sufficient*—] The image is beautiful and uncommon; it has been imitated by an apocryphal writer, who however comes far short of the original:

"For all sacrifice is too little for a sweet savour unto thee:
And all the fat is not sufficient for thy burnt-offering."

Judith xvi. 16.

19. —*and forgeth*—] For צָרַח, the participle, twenty-seven MSS. (five ancient,) and three editions, read צָרַח, præter. third person.

21. —*understood it from the foundation*—] The true reading seems to be מִמְּסוּדָה, to answer to מִמְּסוּדָה in the foregoing line. It follows a word ending with נ; and out of three *mems* concurring, it was an easy mistake to drop the middle one.

22. —*as a thin veil*] "It is usual in the summer season, and upon all occasions, when a large company is to be received, to have the court sheltered from heat, or inclemency of the weather, by a *velum*, umbrella, or veil, as I shall call it; which, being expanded on ropes from one side of the para-

pet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain." Shaw, Trav. p. 274.

24. *If he but blow upon them*] The LXX, Syr. Vulg. and MS. Bodl. and another, have ω without the conjunction η .

28. *And that his understanding—*] Twenty-four MSS. two editions, LXX, and Vulg. read η , with the conjunction η .

31. *They shall put forth fresh feathers.*] It has been a common and popular opinion, that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. "Thou shalt renew thy youth like the eagle," says the Psalmist, ciii. 5. on which place St. Ambrose notes, "*Aquila longam ætatem ducit, dum, vetustis plumis fatiscentibus, nova penarum successione juvenescit.*" Phile, de Animalibus, treating of the eagle, and addressing himself to the emperor Michael Palæologus junior, raises his compliment upon the same notion :

Τουτου συ, βασιλευ, τον πολυν ζωεις βιον,
Αει νεουργων, και κρατηγων την φυσιν.

"Long may'st thou live, O king; still like the eagle
Renew thy youth, and still retain thy vigour."

To this many fabulous and absurd circumstances are added by several ancient writers and commentators on Scripture: see Bochart, Hieroz. II. ii. 1. Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire; it is enough for a poet, whether profane or sacred, to have the authority of popular

opinion to support an image introduced for illustration or ornament.

CHAP. XLI.

1. —*repair to me with new sentiments*] *Ergaυ-
νίζεσθε*, LXX; for *החרישו*, *be silent*, they certainly
read in their copy *החרישו*, *be renewed*; which is pa-
rallel and synonymous with *והלפוי כח*, *recover their
strength*: that is, their strength of mind, their
powers of reason; that they may overcome those
prejudices, by which they have been so long held
enslaved to idolatry. A MS. has *ח* upon a rasure.
The same mistake seems to have been made in this
word, Zeph. iii. 17. For *יחריש באהבותי*, "*silebit in
dilectione sua*," as the Vulgate renders it; which
seems not consistent with what immediately fol-
lows, "*exultabit super te in laude*;" LXX and
Syr. read *יחריש באהבותי*, "*renovabitur in amore suo*."

2. —*the righteous man.*] The Chald. and Vulg.
seem to have read *צדיק*. But Jerom, though his
translation has *justum*, appears to have read *צדק*; for
in his comment he expresses it by *justum, sive justi-
tiam*. However, I think all interpreters understand
it of a person. So the LXX, in MS. Pachom. *εκαλῶσιν
αὐτον*, but the other copies have *αὐτην*. They are
divided in ascertaining this person: some explain it
of Abraham; others of Cyrus. I rather think, that
the former is meant: because the character of the
righteous man, or righteousness, agrees better with
Abraham than with Cyrus. Besides, immediately
after the description of the success given by God to
Abraham, and his posterity, (who, I presume, are

to be taken into the account,) the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country; and they were established there, on purpose to stand as a barrier against idolatry, then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater, or worshipper of images, yet had nothing in his character to cause such an alarm among the idolaters, ver. 5—7. Further, after having just touched upon that circumstance, the prophet with great ease returns to his former subject, and resumes Abraham and the Israelites; and assures them, that as God had called them, and chosen them for this purpose, he would uphold and support them to the utmost, and at length give them victory over all the heathen nations, their enemies; ver; 8—16.

Ibid. —*made them like the dust*—] The image is strong and beautiful: it is often made use of by the sacred poets; see Psal. i. 4. xxxv. 5. Job xxi. 18. and by Isaiah himself in other places, chap. xvii. 13. xxix. 5. But there is great difficulty in making out the construction. The LXX read קשתם, חרבם, *their sword, their bow*, understanding it of the sword and bow of the conquered kings: but this is not so agreeable to the analogy of the image, as employed in other places. The Chaldee paraphrast and Kimchi solve the difficulty by supposing an ellipsis of לפני before those words. It must be owned, that the ellipsis is hard and unusual: but I choose rather to submit to this, than, by adhering with Vitranga to the more obvious construction, to destroy entirely both the image and the sense. But the Vulgate by *gladio ejus*, and *arcui ejus*, seems to express לחרביו and לקשתו; the admission of which reading

may perhaps be thought preferable to Kimchi's ellipsis.

3. —*he passeth in safety*] The preposition seems to have been omitted in the text by mistake: LXX and Vulg. seem to have had it in their copies: *וּבְשָׁלוֹם*, *in pace*, *בְּשָׁלוֹם*.

4. —*and made these things*] A word is here lost out of the text. It is supplied by an ancient MS. *וְעָשָׂה*, *these things*; and, by LXX, *ταυτα*; and by Vulg. *hæc*; and by Chald. *אֵלֵּין*.

5. —*and they were terrified*] Three MSS. have *וַיִּירָאוּ*, adding the conjunction *ו*, which restores the second member of the sentence to its true poetical form.

7. —*that it shall not move.*] Five MSS. (two ancient,) and the ancient versions, add the conjunction *ו*, reading *וְלֹא*; which seems to be right.

9. —*from the extremities thereof*] *אֵזֶל*: *מֵאֵזֶל* signifies the arm, axilla, ala; and is used like *כַּנֵּף*, the wing, for any thing extended from the extremity of another, or joined on to it. It is here parallel and synonymous to *מִקְצוֹת*, *from the ends*, in the preceding member.

15. —*a threshing wain,—a corn drag*] See note on chap. xxviii. 27, 28.

19. *In the wilderness I will give the cedar*] The two preceding verses express God's mercy to them in their passage through the dry deserts, in supplying them with abundant water, when distressed with thirst, in allusion to the Exodus: this verse expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. The apocryphal Baruch, speaking of the return from Babylon, expresses God's protection of his people by the same

image: "Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God." Chap. v. 8.

20. —*and may consider*—] The verb שׁוּם, without לֵב added, cannot signify to apply the heart, or to attend to a thing, as Houbigant has observed; he therefore reads שׁוּמוּ, they shall wonder. The conjecture is ingenious; but it is much more probable that the word לֵב is lost out of the text; for all the ancient versions render the phrase to the same sense, as if it were fully expressed, וְשׁוּמוּ לֵב; and the Chaldee renders it paraphrastically, yet still retaining the very words in his paraphrase, וְשׁוּמוּ וְלֵב, "ut ponant timorem meum in corde suo." See also ver. 22. where the same phrase is used.

21. *Produce these your mighty powers*] "Accedant, inquit, idola vestra, quæ putatis esse fortissima." Hieron. Com. in loc. I prefer this to all other interpretations of this place, and to Jerom's own translation of it, which he adds immediately after, "Afferte, si quid forte habetis." The false gods are called upon to come forth, and appear in person; and to give evident demonstration of their foreknowledge and power, by foretelling future events, and exerting their power in doing good or evil.

23. —*and terror*] The word יִרָא is written imperfectly in the Hebrew text: the Masoretes supply ה at the end; and so it is read in twenty-two MSS. and four editions: that is יִירָא, and we shall see. But the true reading seems to be יִירָא, and we shall fear, with ו supplied, from יָרָא.

24. —*than nought*] For מֵאֵפֶס, read מֵאֵפֶס; so Chald. and Vulg. A manifest error of the text; compare chap. xl. 17. The Rabbins acknowledge no such error: but say, that the former word signi-

fies the same with the latter, by a change of the two letters ס and נ . Sal. b. Melech in loc.

25. —*he shall trample*—] For יבא , Le Clerc reads יבס , from the Chaldee, who seems to read both words. “Forte legend. יבס , vel יירס : sequitur ס .” SECKER. See Nah. iii. 14.

27. *I first to Sion*—] This verse is somewhat obscure by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts; and the phrase, *Behold, they are here!* is parallel to *the messenger of glad tidings*; and stands, like it, as the accusative case to the verb. The following paraphrase will explain the form and the sense of it. “I first, by my prophets, give notice of these events, saying: Behold, they are at hand! and I give to Jerusalem a messenger of glad tidings.”

28. *And among the idols*—] For ומאלה , I read ומאלי , with the LXX, $\text{και απο των ειδωλων}$. See Exod. xv. 11. Isa. lvii. 5.

CHAP. XLII.

THE prophet, having opened his subject with the preparation for the return from captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event; proceeded to vindicate the power of God, as creator and disposer of all things; and his infinite knowledge, from his prediction of future events, and in particular of that deliverance: he went still further, and pointed out the instrument by which he should effect the redemption of his people the Jews from slavery; namely, a great conqueror, whom he would call forth from the north and the east to execute his orders. In this chapter he proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. "Behold, my servant, Messiah," says the Chaldee. St. Matthew has applied it directly to Christ; nor can it with any justice or propriety be applied to any other person or character whatever.

1. *And he shall publish judgment*] Four MSS. (two ancient,) add the conjunction, וַיִּשְׁפֹּט. See Matt. xii. 18.

The word מִשְׁפָּט, *judgment*, like צִדְקָה, *righteousness*, is taken in a great latitude of signification. It means rule, form, order, model, plan; rule of right, or of religion; an ordinance, institution; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means

in this place the law to be published by Messiah ; the institution of the gospel.

4. *His force shall not be abated nor broken*] “ Rabbi Meir ita citat locum istum, ut post וַיַּעֲזֹב addat כְּחוֹ, *robur ejus*, quod hodie non comparet in textu Hebræo, sed addendum videtur, ut sensus fiat planior.” Capell. Crit. Sac. p. 382. For which reason I had added it in the translation, before I observed this remark of Capellus.

6. —*a covenant to the people*] For כּוּן, two MSS. read עוֹלָם, the covenant of the age to come, or the everlasting covenant : which seems to give a clearer and better sense.

7. *To open the eyes of the blind—*] In this verse the prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.

Ibid. —*and from the dungeon—*] The LXX, Syr. and four MSS. (one ancient,) add the conjunction וּ, וּמִכֶּה.

10. *Ye that go down upon the sea*] This seems not to belong to this place : it does not well consist with what follows : “and the fullness thereof.” They that go down upon the sea, means navigators, sailors, traders, such as do business in great waters : an idea much too confined for the prophet, who meant the sea in general ; as it is used by the Hebrews, for the distant nations, the islands, the dwellers on the sea-coasts all over the world. I suspect that some transcriber had the 23d verse of Psal. cvii. running in his head, יוֹרֵי הַיָּם בִּגְלוֹתָם ; and wrote in this place יוֹרֵי הַיָּם instead of יִתְעַב הַיָּם, or יִרָע, or יִרָן ; “let the sea roar, or shout, or exult.” But as this is so different in appearance from the present reading, I do not take the liberty of introducing it into the translation. “Conjeceram legendum יִרָן, ut ver. 12 ; sed non favent versiones.” SECKER.

11. *Let the desert—*] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the desert is meant Arabia Deserta; by the rocky country, Arabia Petræa; by the mountains, probably those celebrated ones Paran, Horeb, Sinai, in the same country; to which also belonged Kedar, a clan of Arabians, dwelling for the most part in tents: but there were others of them, who inhabited or frequented cities and villages, as may be collected from this place of the prophet. Pietro della Valle, speaking of the people of Arabia Deserta, says, “there is a sort of Arabs of that country called Maédi, who with their herds, of buffaloes for the most part, sometimes live in the deserts, and sometimes in cities; from whence they have their name, which signifies wandering, going from place to place; they have no professed houses: nor are they probably Bedaui, or Beduui, that is, *Deserticoli*, who are the most noble among them, and never abide within walls, but always go wandering through the open country with their black tents; nor are they properly Hhadesi, as they call those who dwell in cities, and lands with fixed houses: these by the latter are esteemed ignoble and base; but by both are considered as of low condition.” *Viaggi Parte III. Lett. II.*

14. *shall I keep silence for ever?*] After חלילי, in the copy, which the LXX had before them, followed the word חלילי, *ἡσυχία ἀπ’ αἰῶνος* μη καὶ αὐτισθησόμεθα; according to MSS. Pachom. and i. D. II. and edition Complut. which word חלילי has been omitted in the text by an easy mistake of a transcriber, because of the similitude of the word preceding.

15. —*dry deserts*] Instead of אִי, island, read צִי; a very probable conjecture of Houbigant.

16. *And through paths*—] The LXX, Syr. Vulg. and nine MSS. (two ancient,) read וּבְנִתִּימוֹת.

Ibid. —*will I do for them*] עֲשִׂיתִּי, this word so written, as it is in the text, means, thou wilt do, in the second person: the Masoretes have indeed pointed it for the first person; but the ם in the last syllable is absolutely necessary to distinguish the first person; and so it is written in forty MSS. עֲשִׂיתִּי.

Jarchi, Kimchi, Sal. b. Melech, &c. agree, that the past time is here put for the future, עֲשִׂיתִּי, for אֶעֱשֶׂה; and indeed the context necessarily requires that interpretation. Further, it is to be observed, that עֲשִׂיתִּי לָהֶם is for *I have done them*, for *I have done for them*; as עֲשִׂיתִּי לִי is for *I have made myself*, for *I have made for myself*; Ezek. xxix. 3. and in the celebrated passage of Jephthah's vow, Judges xi. 31. וְהָעִלְתִּיחוּ עֹלָה, for וְהָעִלְתִּי לוֹ עֹלָה, *I will offer him a burnt-offering*, for *I will offer unto him* (that is, unto JEHOVAH) *a burnt-offering*; by an ellipsis of the preposition, of which Buxtorf gives many other examples, Thes. Grammat. Lib. II. 17. See also note on chap. lxxv. 5. A late happy application of this grammatical remark to that much disputed passage has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed his daughter; or not: in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow: which now at last has been cleared up beyond all doubt by my very learned friend Dr.

Randolph, Margaret Professor of Divinity in the University of Oxford, in his Sermon on Jephthah's Vow: Oxford, 1766.

19. —*as he, to whom I have sent my messengers.*] כַּמְלֵאכִי אֲשֶׁלָּה, “ut ad quem nuncios meos misi.” Vulg. Chald. almost the only interpreters who render it rightly, in consistence with the rest of the sentence, and in perfect agreement with the Hebrew idiom; according to which the ellipsis is to be thus supplied, כִּלְאֲשֶׁר מִלְּאֲכִי אֲשֶׁלָּה.

Ibid. —*as he that is perfectly instructed*] See note on chap. xliv. 2.

Ibid. *And deaf as the servant of JEHOVAH*] For יָעִיר, and blind, we must read יָחֵרֵשׁ, and deaf: ἀωφους, Symmachus; and so MS. The mistake is palpable, and the correction self-evident; and admissible, though there had been no authority for it.

20. *Thou hast seen indeed*] The text has רָאִיתָ רַבִּית, which the Masoretes in the marginal Keri have corrected to רָאִיתָ רַבּוֹת; as indeed a hundred and seven MSS. and five editions, now have it in the text. This was probably the reading of most of the MSS. in their time; which, though they approved of it, out of some superstition they would not admit into their standard text. But these wretched critics, though they perceived there was some fault, yet did not know where the fault lay, nor consequently how to amend it; and yet it was open enough to a judicious eye: “רַבִּית, sic veteres; et tamen forte legendum, רָאִיתָ: vide cap. vi. 9.” SECKER. That is, רָאִיתָ רַבּוֹת. I believe no one will doubt of admitting this as the true reading.

Ibid. —*yet thou wilt not hear*] For יִשְׁמָע, read תִּשְׁמָע, in the second person: so all the ancient versions, and forty MSS. (four of them ancient:) and perhaps five more. Two others have תִּשְׁמָעֵי, second person, plural.

21. —*his own praise*] For תודה, the LXX read תודת.

22. *are taken in the toils*] For הופתו, read הופתו, in the plural number, Hophal; as הוכבאו, which answers to it in the following member of the sentence: Le Clerc, Houbigant. הופתו, SECKER.

24. —*they have sinned*] For חטאתו, first person, LXX, and Chald. read חטאתו, in the third person.

25. —*the heat of his wrath*] For חמתו, the Bodley MS. has חמת, in *regimine*; more regularly.

CHAP. XLIII.

1. *I have called thee by thy name*] קראתי בשמי. "Sic versiones. Videtur ex versu septimo et re ipsa legendum קראתיך בשמי, [vocavi te meo nomine;] nam sæpe usurpatur hæc phrasis, nunquam altera. Nam xlv. 24. de Cyro alia res est. Sed dum Deus Jacobum Israellem vocat, Dei nomine vocat. Vide Exod. xxxi. 2." SECKER.

3. *I have given Egypt for thy ransom*] This is commonly supposed to refer to the time of Senacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians, and their allies the Cushean Arabians, with their neighbours the Sabeans probably joined with them, under Tirhakah. See chap. xx. and xxxvii. 9. Or, as there are some reasonable objections to this opinion, perhaps it may mean more generally, that

God had often saved his people at the expense of other nations, whom he had, as it were in their stead, given up to destruction. Vitringa explains this of Shalmaneser's designs upon the kingdom of Judea, after he had destroyed that of Samaria, from which he was diverted, by carrying the war against the Egyptians, Cusheans, and Sabeans: but of this, I think, he has no clear proof in history. It is not to be wondered, that many things of this kind should remain very obscure for want of the light of history, which in regard to these times is extremely deficient.

"Did not Cyrus overcome these nations? and might they not be given him for releasing the Jews? It seems to have been so from chap. xlv. 14."

SECKER.

7. *Whom for my glory—*] Ten MSS. (three ancient,) Syr. and Vulg. read *למנתי*, without the conjunction.

8. *Bring forth the people blind—*] I understand this of the Gentiles, as the verse following, not of the Jews. Their natural faculties, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of the one true God; "for his eternal power and godhead, if well attended to, are clearly seen in his works;" Rom. i. 20. and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidences of the power and foreknowledge of their idol gods; and the Jews are just afterward, ver. 10. appealed to as witnesses for God in this cause; therefore these latter cannot here be meant by the people blind with eyes, and deaf with ears.

9. *Who among them—*] Seven MSS. (three ancient,) and the first edition, 1486. with Syr. and

Vulg. read כנני, who among you. The present reading is preferable.

14. —*the Chaldeans exulting in their ships*] Babylon was very advantageously situated, both in respect to commerce, and as a naval power. It was open to the Persian Gulph by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon by the canal called Naharmalca, or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian Seas. Herod. I. 194. Semiramis was the foundress of this part also of the Babylonian greatness; she improved the navigation of the Euphrates; Herod. I. 184. Strabo, Lib. XVI. and is said to have had a fleet of three thousand gallees. Huet, Hist. du Commerce, chap. xi. We are not to wonder, that in later times we hear little of the commerce and naval power of Babylon: for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation, by being on that occasion diverted from its course, and left to spread over the whole country; but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both the rivers, by making cataracts in them; Strabo, *ibid.* that is, by raising dams across the channel, and making artificial falls in them; that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataracts upon the Tigris as far up as Seleucia; Arrian. Lib. VII. but he did not live to finish his great designs: those upon the Euphrates still continued. Ammianus, XXIV. 1. mentions them as subsisting in his time.

The prophet therefore might very justly speak of the Chaldeans, as glorying in their naval power in

his time; though afterward they had no foundation for making any such boast.

15. *The Creator of Israel*] For בורא, Creator, six MSS. (two ancient,) have אלהי, God.

20. *The wild beast of the field shall glorify me—*] The image is elegant and highly poetical. God will give such an abundant miraculous supply of water to his people traversing the dry desert, in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals, that haunt those adust regions, shall be sensible of the blessing; and shall break forth into thanksgiving and praises to him for the unusual refreshment, which they receive from his so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of his people passing through them.

22—24, *But thou hast not invoked—*] The connection is: But thou, Israel, whom I have chosen, whom I have formed for myself, to be my witness against the false gods of the nations; even thou hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods. The emphasis of this and the following parts of the sentence, on which the sense depends, seems to lie on the words Me, on My account, &c. The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but their prayers were not offered with faith; and their oblations were made more frequently to their idols, than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another: thus, "I will have mercy, and *not* sacrifice." Hosea vi. 6. "For I spoke *not* to your fathers, *nor* commanded them,—concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Obey my voice." Jer. vii.

22, 23. And the meaning of this place of Isaiah seems to be much the same with that of Amos; who however has explained at large both parts of the comparison, and specified the false service opposed to the true :

“Have ye offered unto me sacrifices and offerings,
In the wilderness forty years, O house of Israel?
Nay, but you have borne the tabernacle of your Moloch,
And Chium, your images;
The star of your God, which you made to yourselves.”

Amos v. 25, 26.

22. *Neither hast thou laboured—*] For כִּי יִנְחָה, LXX and Vulg. read וינחה; Houbigant. The negative is repeated, or referred to, by the conjunction ו; as in many other places. See note on chap. xxiii. 4.

28. *And thy princes have profaned—*] Instead of וַחֲלָל שָׂרֵי, read ויחללו שָׂרֵיךָ. So Syr. and LXX, καὶ ἡμεῖς οἱ ἀρχόντες τὰ ἁγία σου, קִדְּשׁוּ. Houbigant. ‘Οἱ ἀρχόντες σου, MSS. Pachom. and i. D. ii. and Marchal.

Ibid. —*to reproach*] לַטְרוֹפָה, in the singular number: so an ancient MS. and LXX, Syr. Vulg.

CHAP. XLIV.

2. JESHURUN means Israel. This name was given to that people by Moses, Deut. xxxii. 15. xxxiii. 5, 26. The most probable account of it seems to be that, in which the Jewish commentators agree; namely, that it is derived from ישר, and signifies *upright*. In the same manner, Israel, as a people, is called מושלם, *perfect*, chap. xlii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in his service and worship.

4. —*as the grass among the waters*] בבין חזיר, “They shall spring up *in the midst of*, or rather, *in among, the grass.*” This cannot be right: ten MSS. and two editions, have בבין, or בנן. Twenty-four MSS. read it without the ב, בנן; and so reads the Chaldee; the Syriac, מבין. The true reading is in all probability בבין; and the word מים, which should have followed it, is lost out of the text: but it is happily supplied by the LXX: ὡς ἀνα μέσσω ὕδατος. “In every place where there is water, there is always grass: for water makes every thing grow in the east.” Sir John Chardin’s note on 1 Kings xviii. 5. Harmer’s Observ. I. p. 54.

5. —*shall be called*] Passive, יקרא, αληθευσεται, Symmachus.

Ibid. *And this shall inscribe his hand to JEHOVAH*] Καὶ ἕτερος ἐπιγράψει χεὶρ (χεῖρα, Aq. Sym.) αὐτοῦ, τοῦ Θεοῦ ἐμῶ: “And another shall write upon his hand, I belong to God.” LXX. They seem to have read here, as before, ליהוה אני. But the repetition of the same phrase without any variation is not

elegant. However, they seem to have understood it rightly, as an allusion to the marks, which were made by punctures rendered indelible by fire, or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god: *στιγματα επιγραφόμενα, οία των στρατευομένων εν ταις χερσιν*. Aetius apud Turnebum Advers. XXIV. 12. "Victuris in cute punctis milites scripti et matriculis inserti jurare solent." Vegetius, II. 5. And the Christians seem to have imitated this practice, by what Procopius says on this place of Isaiah: *το δε ΤΗ ΧΕΙΡΙ, δια το στιζειν ισως πολλους επι καρπων, η βραχιονων, η του σταυρου το σημειον, η την Χριστου προσηγοριαν*. "Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ." See Rev. xx. 4. Spencer, de Leg. Hebr. Lib. II. cap. 20.

7. —*let them declare unto us.*] For *למי*, unto them, the Chaldee reads *לנו*, unto us. The LXX read *εχθ* unto you; which is preferable to the reading of the text. But *למי* and *לנו* are frequently mistaken one for the other: see chap. x. 29. Psal. lxxx. 7. lxiv. 6.

8. *Fear ye not—*] "*תיראו* nusquam occurrit: forte *תיראו*, timete." SECKER. Two MSS. read *תיראו*.

9, 10. *That every one may be ashamed, that he hath formed a god*] The Bodleian MS. one of the first extant for its antiquity and authority, instead of *מי* at the beginning of the 10th verse has *כי*, which greatly clears up the construction of a very obscure passage. The LXX likewise closely connect in construction the end of ver. 9. with the beginning of ver. 10. and wholly omit the interrogative *מי*, which embarrasses the sentence: *αισχυνησονται οι πλασσαντες*

Θιον, και γλαφους παντι αναβλη: agreeably to the reading of the MS. above-mentioned.

11. *Even the workmen themselves shall blush*] I do not know, that any one has ever yet interpreted these words to any tolerably good sense: מְעַבְרִים חֹמֶם מְעַבְרִים. The Vulgate, and our translators, have rendered them very fairly, as they are written and pointed in the text: "Fabri enim sunt ex hominibus." "And the workmen they are of men." Out of which the commentators have not been able to extract any thing worthy of the prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themselves. I presume, that מְעַבְרִים, *rubuit*, may signify *erubuit*, to be red through shame, as well as from any other cause; though I cannot produce any example of it in that particular sense: and the word in the text I would point מְעַבְרִים; or if any one should object to the irregularity of the number, I would read מְעַבְרִים. But I rather think, that the irregularity of the construction has been the cause of the obscurity, and has given occasion to the mistaken punctuation. The singular is sometimes put for the plural; see Psal. lxxviii. 31. and the participle for the future tense; see Isa. lx. 11.

12. —*cutteth off*—] מְעַבְרִים. Participium Pihel of עָבַר, to cut; still used in that sense in the Arabic. See Simonis Lex. Heb. The LXX, and Syr. take the word in this form; but they render it, *sharpeneth* the iron. See Castell. Lex. in voce.

The sacred writers are generally large and eloquent upon the subject of idolatry; they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12—20. far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition.

One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success: *Wisd.* xiii. 11—19. xv. 7, &c. *Baruch*, chap. vi. especially the latter; who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:

"Olim truncus eram ficulnus, inutile lignum;
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse Deum."

Horat.

14. *He heweth down*—] For לָכַת, the LXX, and Vulg. read בָּרַח, or יָרַח.

16. *And with part*—] Twenty-three MSS. LXX, and Vulg. add the conjunction וְ, וְעַל.

18. —*their eyes are closed up*] The LXX, Chald. and Vulg. for חָסוּ, read חָסוּ. See note on chap. vi. 10.

20. *He feedeth on ashes*] He feedeth on that which affordeth no nourishment: a proverbial expression for using ineffectual means, and bestowing labour to no purpose. In the same sense Hosea says, "Ephraim feedeth on wind." Chap. xii. 1.

22. *I have made thy transgressions vanish away like a cloud, and thy sins like a vapour.*] Longinus admired the sublimity of the sentiment, as well as the harmony of the numbers, in the following sentence of Demosthenes: Τοῦτο το ψηφισμα τον ποτε τη πολει περιστάντα κινδυνον παρελθειν εποιησεν ὥσπερ νεφος. "This decree made the danger then hanging over the city pass away like a cloud."

24. —*by myself*] Thirteen MSS. (six ancient,) confirm the reading of the Keri, בָּאֲנִי.

27. *Who saith to the deep, be thou wasted*] 4

Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah :

“ A drought shall be upon her waters, and they shall be dried up :—

I will lay her sea dry ;

And I will scorch up her springs.”

Jer. l. 38. li. 36.

It is proper here to give some account of the means and method, by which the stratagem of Cyrus was effected.

The Euphrates in the middle of summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city ; the first on the eastern side called Naharmalca, or the Royal River, by which the Euphrates was let into the Tigris ; the other on the western side, called Pallacopas, or Naharaga, (נַהַר אֲגַן, the River of the Pool,) by which the redundant waters were carried into a vast lake, forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry ; so that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed ; and being never repaired afterward, the waters spread over the whole country below, and reduced it to a

morass, in which the river is lost. "Ingens modo et navigabilis, inde tenuis rivus, despectus emoritur; et nusquam manifesto exitu effluit, ut alii omnes, sed deficit." Mela, III. 8. Herod. I. 185, 190. Xenophon. Cyrop. VII. Arrian. VII.

28. *Who saith to Cyrus, thou art my shepherd*] "Pastor meus es." Vulg. The true reading seems to be רעי אתה; the word אתה has probably been dropt out of the text. The same word is lost out of the text, Psal. cxix. 57. It is supplied by LXX by the word *eu*.

Ibid. *Who saith to Jerusalem*] For ולירושלם, LXX, and Vulg. read והירושלם.

Ibid. —*and to the temple*] ולחביל, as לירושלם before; the preposition is necessary; and the Vulgate seems to read so. Houbigant.

CHAP. XLV.

1. *And ungird the loins of kings*] See note on chap. v. 27. Xenophon gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phenicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni. Cyrop. Lib. I. p. 4. edit. Hutchinson, quarto. All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given to him by JEHOVAH, the God of heaven. Ezra i. 2.

Ibid. *That I may open before him the valves; and the gates shall not be shut.*] The gates of Ba-

bylon within the city, leading from the streets to the river, were providentially left open, when Cyrus' forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated : otherwise, says Herodotus, I. 191. the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without ; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king. Xenoph. Cyrop. VII. p. 528.

2. —*the mountains*—] For הָרִים, a word not easily accounted for in this place, the LXX read ὄρη, ἢ οὐκ. Two MSS. have הָרִים without the ו ; which is hardly distinguishable from the reading of the LXX. The Divine protection that attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level. The image is highly poetical :

“ At vos, qua veniet, tumidi subsidite montes,
Et faciles curvis vallibus este viæ.”

Ovid. Amor. II. 16.

Ibid. *The valves of brass*—] Abydenus, apud Euseb. Præp. Evang. IX. 41. says, that the wall of Babylon had brazen gates. And Herodotus, I. 179. more particularly : “ In the wall all round there are a hundred gates all of brass ; and so in like manner are the sides and the lintels.” The gates likewise within the city, opening to the river from the several streets, were of brass : as were those also of the temple of Belus. Id. I. 180, 181.

3. *I will give unto thee the treasures of darkness*] Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Croesus, celebrated beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each waggon was loaded, when they were carried away: and they were delivered to Cyrus at the palace of Babylon. Xenoph. Cyrop. Lib. VII. p. 503, 515, 540.

Pliny gives the following account of the wealth taken by Cyrus in Asia. "Jam Cyrus, devicta Asia, pondo xxxiv. millia [auri] invenerat; præter vasa aurea, aurumque factum, et in eo folia, ac plantanum, vitemque. Qua victoria argenti quingenta milia talentorum reportavit; et craterem Semiramidis, cujus pondus quindecim talenta colligebat. Talentum autem Ægyptium pondo lxxx patere [l. capere] Varro tradit." Nat. Hist. XXXIII. 15.

The gold and silver, estimated by weight in this account, being converted into pounds sterling, amount to £ 126,224,000. Brerewood, de Ponderibus, cap. x.

7. *Forming light, and creating darkness*] It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil: the good being they called light; the evil being, darkness: that, when light had the ascendant, then good and happiness prevailed among men; when darkness had the superiority, then evil and misery abounded. An opinion, that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as

well as powerful. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy :

“ I am JEHOVAH, and none else ;
Forming light, and creating darkness ;
Making peace, and creating evil :
I JEHOVAH am the author of all these things.”

Declaring, that those powers, whom the Persians held to be the original authors of good and evil to mankind, representing them by light and darkness, as their proper emblems, are no other than creatures of God, the instruments which he employs in his government of the world, ordained or permitted by him in order to execute his wise and just decrees ; and that there is no power, either of good or evil, independent of the one Supreme God, infinite in power and in goodness.

There were however some among the Persians, whose sentiments were more moderate as to this matter : who held the evil principle to be in some measure subordinate to the good ; and that the former would at length be wholly subdued by the latter. See Hyde, de Relig. Vet. Pers. cap. xxii.

That this opinion prevailed among the Persians as early as the time of Cyrus, we may, I think, infer, not only from this passage of Isaiah, which has a manifest reference to it, but likewise from a passage in Xenophon's *Cyropædia*, where the same doctrine is applied to the human mind. Araspes, a noble young Persian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boasting, that he was superior to the assaults of that passion, he yielded so far to it, as even to threaten violence, if she would not comply with his desires. Awed by the reproof of Cyrus,

fearing his displeasure, and having by cool reflection recovered his reason; in his discourse with him on this subject, he says, "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions; and at once desire to do, and refuse to do, the very same things. But it is plain, that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, having gotten you for her assistant, and has clearly gained the superiority." Lib. VI. p. 424.

8. *Drop down, O ye heavens—*] The eighty-fifth Psalm is a very elegant ode on the same subject with this part of Isaiah's prophecies; the restoration of Judah from captivity; and is, in the most beautiful part of it, a manifest imitation of this passage of the prophet:

"Verily his salvation is nigh unto them that fear him,
That glory may dwell in our land.
Mercy and truth have met together;
Righteousness and peace have kissed each other.
Truth shall spring from the earth,
And righteousness shall look down from heaven.
Even JEHOVAH will give that which is good,
And our land shall yield her produce.
Righteousness shall go before him,
And shall direct his footsteps in the way."

Psal. lxxxv. 10—14.

These images of the dew and the rain descending from heaven, and making the earth fruitful, employed by the prophet, and some of those nearly of the same kind which are used by the Psalmist, may perhaps be primarily understood, as designed to set

forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue: but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety, in the one or the other, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

Ibid. —*let salvation produce her fruit*] For יִשְׁעוֹ, the LXX, Vulg. and Syr. read יִשְׁרָה; and a MS. has a rasure close after the latter י, which probably was ה at first.

9. *Wo unto him, that contendeth with the power that formed him*] The prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: "Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay out of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 20, 21.

Ibid. —*and to the workman, thou hast no hands*] The Syr. renders, as if he had read, לֹא הָיִיתִי מַעַל יָדְךָ, "Neither am I the work of thy hands." The LXX, as if they had read, לֹא מַעַלְךָ, "Neither hast thou made me; and thou hast no hands." But the fault seems to be in the transposition of the two pronouns; for וּמַעַלְךָ read וּמַעַלִּי; and for לִי read לָךְ. So Houbigant corrects

it; reading also לְהַגִּיד ; which last correction seems not altogether necessary. The LXX, in MSS. Pachom. and 1. D. II. have it thus: $\text{και το εργον, ουκ εχουσ χιμας}$; which favours the reading here proposed.

11. *And he that formeth the things which are to come*] I read וַיַּבְרָא , without the י suffixed; from the LXX, who join it in construction with the following word; $\text{ὁ ποιησας τα επερχομενα}$.

Ibid. *Do ye question me—*] “ $\text{וַיִּשְׁאַל, Chald. recte: præcedit ה; et sic forte legerunt reliqui Intt.}$ ” SECKER.

14. *The wealth of Egypt—*] This seems to relate to the future admission of the Gentiles into the church of God. Compare Psal. lxxviii. 82. lxxii. 10. chap. lx. 6—9. And perhaps these particular nations may be named, by a metonymy common in all poetry, for powerful and wealthy nations in general. See note on chap. lx. 1.

Ibid. *The Sabeans tall of stature—*] That the Sabeans were of a more majestic appearance than common is particularly remarked by Agatharchides, an ancient Greek historian quoted by Bochart, Phaleg. II. 26. $\text{τα σωματα εστι των κατοικουντων αξιολογωτερα}$. So also the LXX understand it, rendering it ανδρες υψηλοι . And the same phrase, הם בני, is used for persons of extraordinary stature, Num. xiii. 32. and 1 Chron. xx. 6.

Ibid. *—and in suppliant guise—*] The conjunction ו is supplied by the ancient versions, and confirmed by fifteen MSS. (seven ancient,) and six editions, וַיִּשְׁתָּחוּ . Three MSS. (two ancient,) omit the ו before וַיִּשְׁתָּחוּ at the beginning of the line.

16. *They are ashamed—*] The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels, in regard to his people, to the spirited denunciation of the confusion of idolaters, and the

final destruction of idolatry; contrasted with the salvation of Israel, not from temporal captivity, but the *eternal* salvation by Messiah, strongly marked by the repetition and augmentation of the phrase, *to the ages of eternity*. But there is not only a sudden change in the sentiment; the change is equally observable in the construction of the sentences; which from the usual short measure runs out at once into two distichs of the longer sort of verse. See Prelim. Dissert. p. lxvi, &c. There is another instance of the same kind, and very like to this, of a sudden transition in regard both to the sentiment and construction in chap. xlii. 17.

Ibid. — *his adversaries, all of them.*] This line, to the great diminution of the beauty of the distich, is imperfect in the present text; the subject of the proposition is not particularly expressed, as it is in the line following. The version of the LXX happily supplies the word that is lost; *οἱ ἀντικείμενοι αὐτῷ*: the original word was צִרְיָה.

18. — *for he formed it to be inhabited*] An ancient MS. has כִּי before יִשְׁכֵּן; and so the ancient versions.

19. *I have not spoken in secret, in a dark place of the earth*] In opposition to the manner in which the heathen oracles gave their answers; which were generally delivered from some deep and obscure cavern. Such was the seat of the Cumean Sybil:

“Excisum Euboicæ latus ingens rupis in antrum.”

Virg. Æn. VI. 42.

Such was that of the famous oracle at Delphi: of which, says Strabo, Lib. IX. *φασὶ δ' εἶναι τὸ μαντεῖον ἀντρον κοῖλον μετὰ βάθους, οὐ μάλ᾽ ευρυστόμον.* “The oracle is said to be a hollow cavern of considerable depth, with an opening not very wide.” And Diodorus, giving an account of the origin of this ora-

cle, says, 'that there was in that place a great chasm, or cleft, in the earth; in which very place is now situated what is called the Adytum of the temple.' Ἀδυτον σπηλαιον, η το αποκρυφον μέρος του ιερου. Hesych. "Adytum means a cavern, or the hidden part of the temple."

Ibid. *I am JEHOVAH, who speak truth, who give direct answers.*] This also is said in opposition to the false and ambiguous answers given by the heathen oracles; of which there are many noted examples; none more so than that of the answer given to Croesus, when he marched against Cyrus; which piece of history has some connection with this part of Isaiah's prophecies. Let us hear Cicero's account of the Delphic answers in general, and of this in particular. "Sed jam ad te venio,

O sancte Apollo, qui umbilicum certum terrarum obsides,

Unde superstitiosa primum sæva evasit vox fera.

Tuis enim oraculis Chrysippus totum volumen implevit, partim falsis, ut ego opinor; partim casu veris, ut fit in omni oratione sæpissime; partim flexiloquis et obscuris, ut interpretes egeant interprete, et sors ipsa ad sortes referenda sit; partim ambiguus, et quæ ad dialecticum deferenda sint. Nam cum sors illa edita est opulentissimo regi Asiæ,

Croesus Halÿm penetrans magnam pervertet opum vim:

hostium vim sese perversurum putavit; pervertit autem suam. Utrum igitur eorum accidisset, verum oraculum fuisset." De Divinat. II. 56.

21. —*bring them near, and let them consult together*] For וַיָּבִי, let them *consult*, the LXX read וַיֵּדְעוּ, let them *know*; but an ancient MS. has וַיָּבִי, "let them come together by appointment;" which may probably be the true reading.

23. —*truth is gone forth from my mouth ; the word,—*] So the LXX distinguish the members of the sentence ; preserving the elegance of the construction, and the clearness of the sense.

24. *Saying, Only to JEHOVAH—*] A MS. omits *li, unto me* ; and instead of *לי אמר, he said or shall say, unto me*, the LXX read, in the copy which they used, *לאמר, saying*. For *יבא, he shall come*, in the singular, twelve MSS. (three ancient,) read *יבאו*, plural ; and a letter is erased at the end of the word in two others : and so the Alexandrine copy of the LXX, Syr. and Vulg. read it. For *ארקות, plural*, two MSS. read *צדקה, singular* ; and so LXX, Syr. Chald.

CHAP. XLVI.

1. *THEIR burdens are heavy*] For *נשאתיכם, your burdens*, the LXX had in their copy *נשאתיהם, their burdens*.

2. *They could not deliver their own charge*] That is, their worshippers ; who ought to have been borne by them. See the two next verses. The Chaldee and Syriac versions render it in effect to the same purpose, *portantes se, those that bear them*, meaning their worshippers ; but how they can render *משא* in an active sense, I do not understand.

Ibid. *Even they themselves—*] For *נפשם, an ancient MS. has כי נפש, with more force*.

3—7. *Ye that have been borne by me from the birth,—*] The prophet very ingeniously, and with

great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen : He like an indulgent father had carried his people in his arms, "as a man carrieth his son;" Deut. i. 31. he had protected them, and delivered them from their distresses: whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them.

Moses, expostulating with God on the weight of the charge laid upon him as leader of his people, expresses that charge under the same image of a parent's carrying his children in very strong terms : "Have I conceived all this people? have I begotten them? that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers." Num. xi. 12.

Pindar has treated with a just and very elegant ridicule the work of the statuary even in comparison with his own poetry, from this circumstance of its being fixed to a certain station. "The friends of Pytheas," says the Scholiast, "came to the poet, desiring him to write an ode on his victory. Pindar demanded three drachms (*minæ*, I suppose it should be) for the ode. No, say they, we can have a brazen statue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him the hint of the following ingenious exordium of his ode :

Οὐκ ἀνδριαντοποιὸς ἐμὴ
 ὧσ' ἐλυσσάμεναι μὲν ἐργαζέσ-
 θαι ἀγαλματ' ἐπ' αὐτὰς βαθυδός

Ἐσται· Ἀλλ' ἐπὶ πάσας
 Ὀλαδος, ἐν τ' ἀκατῷ,
 Στοιχ' ἀπ' Ἀργινᾶς διαγγέλ-
 λοις· ὅτι Λαμπωνὸς υἱὸς
 Πυθίας εὐρυδοῖης
 Νικῇ Νημειῶς παγκρατίου στήφανον.

Nem. V.

Thus elegantly translated by Mr. Francis in a note to Hor. Carm. IV. 2. 19.

"It is not mine with forming hand
 To bid a lifeless image stand
 For ever on its base :
 But fly, my verses, and proclaim
 To distant realms, with deathless fame,
 That Pytheas conquered in the rapid race."

Jeremiah seems to be indebted to Isaiah for most of the following passage :

"The practices of the people are altogether vanity :
 For they cut down a tree from the forest ;
 The work of the artificer's hand with the axe :
 With silver and with gold it is adorned ;
 With nails and with hammers it is fastened, that it may not
 totter.
 Like the palm-tree they stand stiff, and cannot speak ;
 They are carried about, for they cannot go :
 Fear them not, for they cannot do harm ;
 Neither is it in them to do good."

Jer. x. 3—5.

8. —*show yourselves men*] *נחמנו*, this word is rather of doubtful derivation and signification. It occurs only in this place; and some of the ancient interpreters seem to have had something different in their copies. Vulg. read *נחמנו*, take shame to yourselves. Syr. *נחמנו*, consider with yourselves. LXX, *πενθετε*; perhaps *נחמנו*, groan, or mourn, within yourselves.

11. *Calling from the east the eagle*] A very proper emblem for Cyrus, as in other respects, so par-

ticularly because the ensign of Cyrus was a golden eagle, ΑΕΤΟΣ χρυσεύς, the very word *שר*, which the prophet uses here, expressed as near as may be in Greek letters. Xenoph. Cyrop. Lib. VII. sub init.

Ibid. *And from a land*] Two MSS. add the conjunction *ו*, *וּמִמֶּנִּי*; and so LXX, Syr. Vulg.

CHAP. XLVII.

1. *DESCEND, and sit on the dust—*] See note on chap. iii. 26. and on chap. lii. 2.

2. *Take the mill, and grind the corn*] It was the work of slaves to grind the corn. They used hand-mills: water-mills were not invented till a little before the time of Augustus: (see the Greek epigram of Antipater, which seems to celebrate it as a new invention: Anthol. Cephalæ, 653.) wind-mills, long after. It was not only the work of slaves, but the hardest work; and often inflicted upon them as a severe punishment.

“ Molendum in pistrino; vapulandum; habendæ compedes.”
Terent. Phormio, II. 1. 19.

“ Hominem pistrino dignum!” Id. Heaut. III. 2. 19.

But in the east it was the work of the female slaves. See Exod. xi. 5. xii. 29. (in the version of the LXX.) Matt. xxiv. 41. Homer, Odyss. XX. 105—108. And it is the same to this day. “ Women alone are employed to grind their corn.” Shaw, Algiers and Tunis, p. 297. “ They are the female slaves, that are generally employed in the east at those hand-

mills [for grinding corn ;] it is extremely laborious, and esteemed the lowest employment in the house." Sir J. Chardin, Harmer's Observ. I. p. 153.

3. *I will not suffer man to intercede*] The verb should be pointed, or written, אִנְיָ, in Hiphil.

4. *Our Avenger*—] Here a chorus breaks in upon the midst of the subject; with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only: after which the former subject and style is resumed. See note on xlv. 16.

6. *I was angry with my people*—] God, in the course of his providence, makes use of great conquerors and tyrants, as his instruments to execute his judgments in the earth: he employs one wicked nation to scourge another. The inflictor of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the Divine vengeance has ordained him, he will become himself the object of it. See chap. x. 5—12. God charges the Babylonians, though employed by himself to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The prophet Zechariah sets this matter in the same light: "I was but a little angry, and they helped forward the affliction." Chap. i. 15.

7. *Because thou didst not*—] For עַל, read עַל; so two MSS. and one edition. And for אֲחֵרֶיךָ, the latter end of it, read אֲחֵרֶיךָ, thy latter end: so thirteen MSS. and two editions, and Vulg.

9. *On a sudden—*] Instead of בְּחַסְדָּם, in their perfection, as our translation renders it, the LXX, and Syr. read in the copies, from which they translated, פְּתָאָה; suddenly; parallel to בְּרֵעַ, in a moment, in the preceding alternate member of the sentence. The concurrent testimony of LXX, and Syr. favoured by the context, may be safely opposed to the authority of the present text.

Ibid. *Notwithstanding the multitude—*] כִּיב ; for this sense of the particle כ, see Num. xiv. 11.

11. *—how to deprecate*] שָׁחָה: so the Chaldee renders it; which is approved by Jarchi on the place; and Michaelis Epim. in Prælect. XIX. see Psal. lxxviii. 34.

Ibid. "Videtur in fine [hujus commatis] deesse verbum, ut hoc membrum prioribus respondeat." SECKER.

In order to set in a proper light this judicious remark, it is necessary to give the reader an exact verbal translation of the whole verse:

"And evil shall come upon thee, thou shalt not know how to deprecate it;
And mischief shall fall upon thee, thou shalt not be able to expiate it;
And destruction shall come suddenly upon thee, thou shalt not know"—

What? how to escape, to avoid it, to be delivered from it; (perhaps בָּצָא מִמֶּנּוּ, Jer. xi. 11.) I am persuaded, that a phrase is here lost out of the text! But as the ancient versions retain no traces of it, and a wide field lies open to uncertain conjecture, I have not attempted to fill up the chasm; but have in the translation, as others have done before me, palliated and disguised the defect, which I cannot with any assurance pretend to supply.

13. *What are the events—*] For מִשְׁפָּטָם, read מִן אֲשֶׁר: so the LXX.

15. —*to his own business*] לעבדו. Expositors give no very good account of this word in this place. In a MS. it was at first לעבדו, which is probably the true reading. The sense however is pretty much the same with the common interpretation.

CHAP. XLVIII.

1. *YE that flow from the fountain of Judah*] ממי, from the waters. “Perhaps ממעי, from the bowels, [so many others have conjectured,] or מני [יהודה], or מיהודה, from Judah.” SECKER. But see Michaelis in Prælect. not. 22. And we have עין יעקב, the fountain of Jacob, Deut. xxxiii. 28. and ממקור ישראל, from the fountain of Israel, Psal. lxxviii. 27. Twenty-seven MSS. and three editions, have ממי, from the days; which makes no good sense.

6. —*behold, the whole is accomplished*] For רוח, see, a MS. has רוח, this; thou hast heard the whole of this: the Syriac has רוח, thou hast heard, and thou hast seen, the whole. Perhaps it should be ראה, behold. In order to express the full sense, I have rendered it somewhat paraphrastically.

9. *And for the sake of my praise*] I read ולמען תהלתי. The word למען, though not absolutely necessary here, for it may be understood as supplied from the preceding member, yet seems to have been removed from hence to ver. 11; where it is redundant, and where it is not repeated, in LXX, Syr. and a MS. I have therefore omitted it in the latter place; and added it here.

10. *I have tried thee*—] For בחרתי, I have *chosen* thee, a MS. has בחנתי, I have *tried* thee. And so perhaps read the Syriac and Chaldee interpreters: they retain the same word בחרתי; but in those languages it signifies, I have *tried* thee. בכסף, *quasi argentum*. Vulg.

11. *for how would my name be blasphemed?*] The word שמי, *my name*, is dropped out of the text: it is supplied by a MS. which has שמי; and by LXX, *ὅτι το ἑμὸν ὄνομα βεβηλοῦται*. The Syr. and Vulg. get over the difficulty, by making the verb in the first person; that *I may not be blasphemed*.

12. —*O Jacob, my servant*] After עבד, a MS. and the two old editions of 1486, and 1488, add the word עבדי, which is lost out of the present text; and there is a rasure in its place in another ancient MS. The Jerusalem Talmud has the same word.

Ibid. For אני, *even I*, two ancient MSS. and the ancient versions, read ואני, *and I*; more properly.

14. *Who among you*—] For בהם, *among them*, twenty-one MSS. (nine ancient,) and two editions, (one of them that of the year 1488,) have בכם, *among you*: and so the Syriac.

Ibid. *He, whom JEHOVAH hath loved, will execute*] That is, Cyrus: so Symmachus has well rendered it. 'Ον ὁ Κυριος ἡγαπήσῃ, ποιήσει το θελημα αὐτου.

Ibid. —*on the Chaldeans*] The preposition is lost; it is supplied in the edition of 1486, which has בכשרים: and so Chald. and Vulg.

16. *Draw near unto me, and hear ye this*] After the word קרבו, *draw near*, a MS. adds נא, *O ye nations*; which, as this, and the two preceding verses are plainly addressed to the idolatrous nations, reproaching their gods, as unable to predict future events, is probably genuine.

Ibid. —and *hear*—] A MS. adds the conjunction, *וְשָׁמַע*; and so LXX, Syr. Vulg.

Ibid. —*I have not spoken in secret*] The Alexandrine copy of LXX adds here, *οὐδε ἐν τοπῇ γῆς σκοτεινῇ*, *nor in a dark place of the earth*, as in xlv. 19. That it stands rightly, or at least stood very early, in this place of the version of the LXX, is highly probable; because it is acknowledged by the Arabic version, and by the Coptic, MS. St. Germain de Prez, Paris, translated likewise from the LXX. But whether it should be inserted, as of right belonging to the Hebrew text, may be doubted; for a transcriber of the Greek version might easily add it by memory from the parallel place; and it is not necessary to the sense.

Ibid. —*when it began to exist*] An ancient MS. has *וְהָיָה*, *they began to exist*: and so another had it at first.

Ibid. *I had decreed it*] I take *וְ* for a verb, not an adverb.

Ibid. *And now the Lord JEHOVAH hath sent me, and his Spirit*] *Τίς ἐστὶν ὁ ἐν τῷ Ησαΐα λεγών; καὶ νῦν Κύριος ἀπέστειλε με καὶ τὸ Πνεῦμα αὐτοῦ· ἐν ᾧ ἀμφιβόλου ὄντος τοῦ ῥήτου, ποτερον ὁ Πατήρ καὶ τὸ Ἅγιον Πνεῦμα ἀπέστειλαν τὸν Ἰησοῦν, ἢ ὁ Πατήρ ἀπέστειλε τὸν τε Χριστὸν καὶ τὸ Ἅγιον Πνεῦμα· τὸ δευτερον ἐστὶν ἀληθές.* “Who is it, that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father, who hath sent both Christ and the Holy Spirit? The latter is the true interpretation.” Origen. cont. Cels. Lib. I. I have kept to the order of the words of the original, on purpose that the ambiguity, which Origen remarks in the version of LXX, and which is the same in the Hebrew, might still remain, and the sense, which

he gives to it, be offered to the reader's judgment; which is wholly excluded in our vulgar translation.

18. *like the river*] That is, the Euphrates.

19. —*like that of the bowels thereof*] כִּנְאֵלֵי הַיָּם כִּי־זֶה הוּא הַיָּם. "As the issue of the bowels of the sea; that is, the fishes." Salom. b. Melec. And so likewise Aben Ezra, Jarchi, Kimchi, &c.

Ibid. *Thy name*] For נַח, *his name*, the LXX had in the copy from which they translated שְׁמֶךָ, *thy name*.

20. —*and make it heard*—] Twenty-seven MSS. (ten ancient,) and one edition, prefix to the verb the conjunction וְ, וְשָׁמַעְתָּ.

21. *They thirsted not in the deserts*—] Kimchi has a surprising observation upon this place: "If the prophecy," says he, "relates to the return from the Babylonish captivity, as it seems to do, it is to be wondered, how it comes to pass, that in the book of Ezra, in which he gives an account of their return, no mention is made, that such miracles were wrought for them; as, for instance, that God clave the rock for them in the desert." It is really much to be wondered, that one of the most learned and judicious of the Jewish expositors of the Old Testament, having advanced so far in a large comment on Isaiah, should appear to be totally ignorant of the prophet's manner of writing; of the parabolic style, which prevails in the writings of all the prophets; and more particularly in the prophecy of Isaiah; which abounds throughout in parabolic images from the beginning to the end; from "Hear, O heavens, and give ear, O earth," to "the worm and the fire" in the last verse. And how came he to keep his wonderment to himself so long? Why did he not expect, that the historian should have related, how, as they passed through the desert, cedars, pines, and olive-trees shot up at

once on the side of the way to shade them ; and that instead of briers and brambles the acacia and the myrtle sprung up under their feet, according to God's promises, chap. xli. 19. and lv. 13? These and a multitude of the like parabolical or poetical images were never intended to be understood literally. All that the prophet designed in this place, and which he has executed in the most elegant manner, was an amplification and illustration of the gracious care and protection of God, vouchsafed to his people in their return from Babylon, by an allusion to the miraculous Exodus from Egypt. See de S. Poesi Hebr. Præl. IX.

22. *There is no peace, saith JEHOVAH, to the wicked.*] See below note on chap. lvii. 21.

CHAP. XLIX.

1. *HEARKEN unto me, O ye distant lands—*] Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon ; with strong intimations of a more important deliverance sometimes thrown in ; to the refutation of idolatry ; and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii. but here he is introduced in person, declaring the full extent of his commission ; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted ; but to be a light to lighten the Gentiles, to

call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.

2. *And he hath made my mouth a sharp sword—*] The servant of God, who speaks in the former part of this chapter, must be the Messiah. If any part of this character can, in any sense, belong to the prophet; yet in some parts it must belong exclusively to Christ; and in all parts, to Him in a much fuller and more proper sense. Isaiah's mission was to the Jews; not to the distant nations, to whom the speaker in this place addresses himself. "He hath made my mouth a sharp sword:" "to reprove the wicked, and to denounce unto them punishment," says Jarchi, understanding it of Isaiah: but how much better does it suit Him, who is represented as having "a sharp two-edged sword going out of his mouth," Rev. i. 16. who is himself the Word of God; which "Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart." Heb. iv. 12. This mighty agent and instrument of God, "long laid up in store with him, and sealed up among his treasures," is at last revealed, and produced by his power, and under his protection, to execute his great and holy purposes: he is compared to a polished shaft stored in his quiver for use in his due time. The polished shaft denotes the same efficacious word, which is before represented by the sharp sword. The doctrine of the gospel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet

just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see Cicero Epist. ad Atticum XII. 6.)

‘Οὕτως ἐκφηλεῖ, καὶ μόνος τῶν ῥητορῶν
Τὸ κέντρον ἐγκατελῶντε τοῖς ἀκροαμένοις.

Apud Diod. Lib. XII.

His powerful speech
Pierced the hearer's soul, and left behind
Deep in his bosom its keen point infixt.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry :

Ἐπεχέ· νυν σκοπῶ τοξόν,
Ἀγέ, θυμέ. τίνα βάλλομεν
Ἐκ μαλθακάς αὐτὲ φρε-
νὸς εὐκλείας οἴστους
Ἰέντες—

Olymp. II. 160.

“Come on ! thy brightest shafts prepare,
And bend, O Muse, thy sounding bow ;
Say, through what paths of liquid air
Our arrows shall we throw ?”

West.

See also ver. 149, of the same ode, and Olymp. IX. 17. on the former of which places the Scholiast says, τροπικός ὁ λόγος· βέλη δὲ τοὺς λόγους εἰρηκε, διὰ τὸ ὄξυ καὶ καιρίον τῶν ἐγκωμίων. “He calls his verses shafts, by a metaphor, signifying the acuteness and the apposite application of his panegyric.”

This person who is, ver. 3. called Israel, cannot in any sense be Isaiah. That name in its original design and full import can only belong to him, who contended powerfully with God in behalf of mankind, and prevailed. Gen. xxxii. 28.

5. *And now thus saith JEHOVAH*] The word כֹּה,

before ^{אמר}, is dropped out of the text: it is supplied by eight MSS. (two ancient,) and LXX, Syr. Vulg.

Ibid. *And that Israel unto him might be gathered*] Five MSS. (two ancient,) confirm the *Keri*, or marginal correction of the Masoretes, ^{לו}, *unto him*, instead of ^{לא}, *not*, in the text: and so read Aquila, and Chald. LXX, and Arab. omit the negative. But LXX, MSS. Pachom. and 1. D. II. express also the *Keri* ^{לו}, by ^{προς αυτον}.

6. *And to restore the branches of Israel*] ^{נצרי}, or ^{נצורי}, as the Masoretes correct it in the marginal reading: this word has been matter of great doubt with interpreters: the Syriac renders it *the branch*, taking it for the same with ^{נצר}, chap. xi. 1. see Michaelis Epim. in Prælect. XIX.

7. *The Redeemer of Israel, his Holy One*] “Forte, ^{לקדשו}.” SECKER: that is, to his Holy One. The preceding word ends with a ^ל, which might occasion that letter’s being lost here. The Talmud of Babylon has ^{לקדשו}.

Ibid. *To him, whose person is despised*] “Forte, ^{נבוה}.” SECKER: or ^{בווי}, Le Clerc: that is, instead of the active, the passive form, which seems here to be required.

9. *And to those that are in darkness—*] Fifteen MSS. (five ancient,) and the two old editions of 1486 and 1488, add the conjunction ^ו at the beginning of this member; another MS. had it so at first; and two others have a rasure at the place: and it is expressed by LXX, Syr. Chald. Vulg.

12. *Lo! these shall come from afar*] “Babylon was far, and east, ^{ממזרח}; (non sic Vett.) Sinim, Pelusians, to the south.” SECKER.

Ibid. —*the land of Sinim*] Prof. Doederlein thought of Syene, the southern limit of Egypt; but does not abide by it. Michaelis thinks it is right; and promises to give his reasons for so thinking in

the second part of his Specilegium Geographite Hebræorum Exteræ. See Biblioth. Oriental. part. XI. p. 176.

13. *Ye mountains "burst forth"]* Three ancient MSS. are without either the , or the conjunction , before the verb : and so LXX, Syr. Vulg.

16. *Behold, on the palms of my hands have I delineated thee]* This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on chap. xlv. 5. It is well known, that the pilgrims at the holy sepulchre get themselves marked in this manner with what are called the ensigns of Jerusalem. Maundrell, p. 75 ; where he tells us how it is performed : and this art is practised by travelling Jews all over the world at this day.

17. *They that destroyed thee shall soon become thy builders—]* "Auctor Vulgatæ pro בְּנֵיךָ videtur legisse בְּנֵיךָ, unde vertit, *structores tui* ; cui et LXX fere consentiunt, qui verterunt οικοδομηθης, *ædificata es*, prout in Plantiniana editione habetur ; in Vaticana sive Romana legitur, οικοδομηθησθ, *ædificaberis*. Hisce etiam Targum Jonathanis aliquatenus consentit, ubi, *et ædificabunt*. Confer infra Esai. cap. liv. ver. 13. ad quem locum Rabbini quoque notarunt ex tractatu Talmudico Berachot. cap. ix. quod non legendum sit בְּנֵיךָ, id est, *filii tui* ; sed בְּנֵיךָ, *ædificatores tui*. Confer not. ad librum Prec. Jud. part. II. p. 226. ut et D. Wagenseil Sot. p. 253. n. 9." Breithaupt. not. ad Jarchi in loc. See also note on this place in de Sac. Poes. Hebr. Prælect. XXXI.

Ibid. —*shall become thine offspring*] *וְהָיָה לְךָ*, shall proceed, spring, issue, from thee; as thy children. The phrase is frequently used in this sense: see chap. xi. 1. Micah v. 2. Nahum i. 11. The accession of the Gentiles to the church of God is considered as an addition made to the number of the family and children of Sion: see ver. 21, 22. and chap. lx. 4. The common rendering, “shall go forth of thee, or depart from thee,” is very flat, after their zeal had been expressed by “shall become thy builders:” and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should be parallel to it.

18. *And bind them about thee, as a bride—*] The end of the sentence is manifestly imperfect. Does a bride bind her children, or her new subjects, about her? Sion clothes herself with her children, as a bride clothes herself,—with what? some other thing certainly. The LXX help us out in this difficulty, and supply the lost word. *ὡς νεῦμα νύμφης*—נְכֻלָּה כְּלָה, or כְּלָה כְּלָה. The great similitude of the two words has occasioned the omission of one of them. See chap. lxi. 10.

21. —*these then, where were they?*] The conjunction is added before *אֵלֶּה*, that is, *וְאֵלֶּה*, in above thirty MSS. (nine ancient;) and so LXX, Chald. Vulg.

23. *With their faces to the earth—*] It is well known, that expressions of submission, homage, and reverence, always have been, and are still, carried to a great degree of extravagance in the eastern countries. When Joseph’s brethren were introduced to him, “they bowed down themselves before him with their faces to the earth.” Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it. “Necesse est,” says

the Persian courtier to Conon, "si in conspectum veneris, venerari te regem; quod προσκυνειν illi vocant." Nepos in Conone. Alexander, intoxicated with success, affected this piece of oriental pride: "Itaque more Persarum Macedonas venerabundos ipsum salutare, prosternentes humi corpora." Curtius, Lib. VIII. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. Harmer, *Observ.* II. 43. gives the following instance of it from D'Herbelot: "This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there: reciting some verses in Persian, which he had composed, to this effect:

'The mark, that the foot of your horse has left upon the dust, serves me now for a crown.

'The ring, which I wear as the badge of my slavery, is become my richest ornament.

'While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses, and its sweetest kisses.'

These expressions therefore of the prophet are only general poetical images; taken from the manners of the country; to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetic writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter.

[24. *Shall the prey seized by the terrible be rescued?*] For פָּרָצַ, read פָּרָצָה. A palpable mistake, like that in chap. xlii. 19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made to it; and it is apparent to the blindest and most prejudiced eye. However, if authority is

also necessary, there is that of Syr. and Vulg. for it; who plainly read *רַב* in the 24th as well as in the 25th verse, rendering it in the former place by the same word as in the latter.

CHAP. L.

1. *WHERE is this bill—*] Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children; which they might do, for a time, till the year of release. Exod. xxi. 7. That this was frequently practised, appears from many passages of Scripture; and that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1. complains, "that the creditor is come to take unto him her two sons to be bondmen." And in the parable, Matt. xviii. 25. "the lord, forasmuch as his servant had not to pay, commands him to be sold, and his wife and children, and all that he had, and payment to be made." Sir John Chardin's MS. note on this place of Isaiah is as follows: "En orient on paye ses dettës avec ses esclaves, car ils sont des principaux meubles; et en plusieurs lieux on les paye aussi de ses enfans." But this, saith God, cannot be my case: I am not governed by any such motives; neither am I urged by any such necessity: your captivity therefore and your afflictions are to

be imputed to yourselves, and to your own folly and wickedness.

2. *Their fish is dried up*] For רבאש, *stinketh*, read ריבש, *is dried up*: so it stands in the Bodleian MS. and it is confirmed by the LXX, ξηρανθησονται.

5. *Neither did I withdraw*—] Eleven MSS. and the oldest edition, prefix the conjunction ו; and so also LXX, and Syr.

6. *And my cheeks to them that plucked off the hair*] The greatest indignity that could possibly be offered. See note on chap. vii. 20.

Ibid. My face I hid not from shame and spitting] Another instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a lasting disgrace. Deut. xxv. 9. Among the Medes it was highly offensive to spit in any one's presence, Herod. I. 99. and so likewise among the Persians, Xenophon. Cyrop. Lib. I. p. 18.

“They abhor me; they flee far from me;
They forbear not to spit in my face.”

Job xxx. 10.

“And JEHOVAH said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?” Num. xii. 14. On which place Sir John Chardin remarks, that “spitting before any one, or spitting upon the ground in speaking of any one's actions, is through the east an expression of extreme detestation.” Harmer's Observ. II. 509. See also, of the same notions of the Arabs in this respect, Niebuhr, Description de l'Arabie, p. 26. It so evidently appears, that in those countries spitting has ever been an expression of the utmost detestation, that the learned doubt, whether in the passages of Scripture above quoted any thing more is meant

than spitting (not in the face, which perhaps the words do not necessarily imply, but only) in the presence of the person affronted. But in this place it certainly means spitting in the face; so it is understood in St. Luke, where our Lord plainly refers to this prophecy: "All things that are written by the prophets concerning the Son of Man shall be accomplished; for he shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on; *παρωβήσεται*," xvi. 31, 32, which was in fact fulfilled; *καὶ παρωβήσεται αὐτόν*, Mark xiv. 65. xv. 19. If spitting in a person's presence was such an indignity, how much more spitting in his face?

7. *Therefore have I set my face as a flint—*] The prophet Ezekiel has expressed this with great force, in his bold and vehement manner:

"Behold, I have made thy face strong against their faces,
And thy forehead strong against their foreheads:
As an adamant, harder than a rock, have I made thy forehead;
Fear them not, neither be dismayed at their looks,
Though they be a rebellious house."

Ezek. iii. 8, 9.

8. *Who is he that will contend—*] The Bodleian MS. and another, add the word *הַמַּחֲדִּים*, as in the like phrase in the next verse: and in the very same phrase, Job xiii. 19. and so likewise in many other places, Job xvii. 3. xli. 1. Sometimes, on the like occasions, it is *וְהַמַּחֲדִּים*, and *וְהַמַּחֲדִּים*. The word has been probably lost out of the present text; and the reading of the MSS. above-mentioned; seems to be genuine.

10. *Let him hearken to the voice of his servant.*] For *וְהָיָה*, pointed as the participle, the LXX and Syr. read *וְהָיָה*, future or imperative: this gives a

much more elegant turn and distribution to the sentence,

11. —*ye who kindle a fire*—] The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices, and mere worldly policy, exclusive of faith and trust in God; which, though they flatter them for a while with pleasing expectations and some appearance of success, shall in the end turn to the confusion of the authors. Or, more particularly, as Vitringa explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ; who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire, which consumed their city and nation.

Ibid. —*who heap the fuel round about*] “מִזֵּה, accendentes, Syr. forte legerunt [pro מִזֵּה; מִזֵּה; nam sequitur מִזֵּה.” SECKER. Lud. Capellus, in his critical notes on this place, thinks it should be מִזֵּה, from the LXX, κατισχυαυτες.

CHAP. LI.

4. —*O ye peoples;—O ye nations*] For מִזֵּה, *my people*, the Bodley MS. and another, read מִזֵּה, *ye peoples*; and for מִזֵּה, *my nation*, the Bodley MS. and eight others, (two of them ancient,) read מִזֵּה, *ye nations*: and so the Syriac in both words. The difference is very material: for in this case the address is made, not to the Jews, but to the Gentiles; as in all reason it ought to be: for this and the two

following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed, that God in no other place calls his people **לְאֻמִּי**. It has been before remarked, that transcribers frequently omitted the final **ו** of nouns plural, and supplied it, for brevity sake, and sometimes for want of room at the end of a line, by a small stroke thus **עַמִּי**; which mark, being effaced or overlooked, has been the occasion of many mistakes of this kind.

5. *My righteousness is at hand—*] The word **צֶדֶק**, *righteousness*, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c. that it is not easy sometimes to give the precise meaning of it without much circumlocution; it means here the faithful completion of God's promises to deliver his people.

11. —*shall they obtain, and sorrow and sighing shall flee away*] Nineteen MSS. and the two oldest editions, have **יִשְׁעֵי**; and forty-six MSS. and the same two editions, and agreeably to them Chald. and Syr. have **הַנֶּסֶח**: and so both words are expressed chap. xxxv. 10. of which place this is a repetition. And from comparing both together it appears, that the **י** in this place is become by mistake in the present text the final **י** of the preceding word.

13. —*of the oppressor, as if he—*] “The **ו** in **כַּאֲשֶׁר** seems clearly to have changed its situation from the end of the preceding word to the beginning of this; or rather, to have been omitted by mistake there, because it was here. That it was there, the LXX show by rendering **הַמַּצְיִקִּים**, **ἐλεγοντες σε**, of him that oppressed *thee*. And so they render this word in both its places in this verse. The Vulgate also has the pronoun in the first instance: *furoris ejus*

qui te tribulabat." DR. JUBB. The correction seems well founded: I have not conformed the translation to it, because it makes very little difference in the sense.

14. *He marcheth on with speed—*] Cyrus, if understood of the temporal redemption from the captivity of Babylon; in the spiritual sense, the Messiah.

16. *To stretch out the heavens*] In the present text it is *נָחַץ*, to plant the heavens: the phrase is certainly very obscure; and in all probability is a mistake for *נָחַץ*. This latter is the word used in ver. 13. just before, in the very same sentence; and this phrase occurs frequently in Isaiah, chap. xl. 22. xlii. 5. xliv. 24. xlv. 12. the former in no other place. It is also very remarkable, that in the Samaritan text, Num. xxiv. 6. these two words are twice changed, by mistake, one for the other, in the same verse.

19. *These two things—desolation and destruction, the famine and the sword*] That is, desolation by famine, and destruction by the sword; taking the terms alternately: of which form of construction see other examples, de S. Poesi Heb. Præl. XIX. and Prelim. Dissert. p. xxx. The Chaldee paraphrast, not rightly understanding this, has had recourse to the following expedient: "Two afflictions are come upon thee,—and when *four* shall come upon thee, *depredation* and *destruction*, and the *famine*, and the *sword*—" Five MSS. have *הָרָעָה* without the conjunction ו; and so LXX, and Syr.

Ibid. —*who shall comfort thee?*] A MS. LXX, Syr. Chald. and Vulg. have it in the third person, *יִנְחֶמְךָ*; which is evidently right.

20. —*in the toils, drenched to the full—*] "Forte מכמרה מלאים." SECKER. The demonstrative ה, prefixed to מלאים, seems improper in this place.

21. *And thou drunken, but not with wine.*] Æschylus has the same expression :

Απορως ημμενων θυμωμαι.

Eumen. 863.

Intoxicate with passion, not with wine.

Schultens thinks, that this circumlocution, as he calls it, "*gradum adfert incomparabiliter majorem;*" and that it means not simply *without wine*, but *much more than with wine*. Gram. Hebr. p. 182. See his note on Job xxx. 38.

The bold image of the cup of God's wrath, often employed by the sacred writers, (see note on chap. i. 22.) is no where handled with greater force and sublimity than in this passage of Isaiah, ver. 17—23. Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children; not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx intangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest proof.

Plato had an idea something like this: "Suppose," says he, "God had given to men a medicating potion inducing fear; so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of every thing both present and future; and at last, though the most courageous of men, should be totally possessed by fear: and afterward, having slept off the effects of it, should become himself again." De Leg. I. near the end. He pursues at large this hypothesis, applying it to his own purpose, which has no relation to the present subject.

Homer places two vessels at the threshold of Jupiter, one of good, the other of evil: he gives to some a potion mixed of both, to others from the evil vessel only: these are completely miserable. *Iliad*. XXVI. 527.

23. —*who oppress thee*] “Videntur, LXX, Chald. Syr. Vulg. legisse *תמ*, ut xl. 26.” SECKER. And so it is in edit. Gersom.

Ibid. *That say to thee, Bow down thy body*] A very strong and most expressive description of the insolent pride of eastern conquerors; which though it may seem greatly exaggerated, yet hardly exceeds the strict truth. An example has already been given of it in note to chap. xlix. 23. I will here add one or two more. “Joshua called for all the men of Israel; and said unto the captains of the men of war that went with him: Come near, put your feet upon the necks of these kings.” Josh. x. 24. “Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so hath God requited me.” Jud. i. 7. The emperor Valerianus being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot or his horse, whenever he had occasion. Lactantius, *de Mort. Persec.* cap. v. Aurel. Victor. *Epitome*, cap. xxxii.

CHAP. LII.

2. —*ascend thy lofty seat*] The literal rendering here is, according to our English translation, “arise, sit:” on which a very learned person remarks: “So the old versions. But sitting is an expression of mourning in Scripture and the ancients; and doth not well agree with the rising just before.” It doth not indeed agree, according to our ideas; but considered in an oriental light it is perfectly consistent. The common manner of sitting in the eastern countries is upon the ground, or floor, with the legs crossed. The people of better condition have the floors of their chambers, or divans, covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne; for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. “Chairs,” saith Sir John Chardin, “are never used in Persia, but at the coronation of their kings. The king is seated in a chair of gold set with jewels, three feet high.—The chairs which are used by the people in the east are always so high, as to make a footstool necessary. And this proves the propriety of the style of Scripture, which always joins the footstool

to the throne." (Isa. lxvi. 1. Psal. cx. 1.) Voyages, tom. IX. p. 85. 12mo. Beside the six steps to Solomon's throne, there was a footstool of gold fastened to the seat, 2 Chron. ix. 18. which would otherwise have been too high for the king to reach, or to sit on conveniently.

When Thetis comes to wait on Vulcan to request armour for her son, she is received with great respect, and seated on a silver-studded throne, a chair of ceremony, with a footstool :

Την μὲν πρῖτα καθίσεν ἐπὶ θρόνου ἀργυροῦλου,
Καλοῦ, δαίδαλου· ὑπο δὲ θρήνους ποσσὶν ἦεν.

Iliad. XVIII. 389.

"High on a throne, with stars of silver graced,
And various artifice, the queen she placed;
A footstool at her feet."

Pope.

Ὁ γὰρ θρόνος αὐτός μόνον ἐλευθερίος ἐστὶ καθέδρα συν ὑποπόδιον. Athenæus, V. 4. "A throne is nothing more than a handsome sort of chair, with a footstool."

5. *And they that are lords over them—*] For *יהללו*, singular, in the text, more than a hundred and twenty MSS. have *יהללו*, plural, according to the Masoretical correction in the margin: which shows, that the Masorètes often superstitiously retained apparent mistakes in the text, even when they had sufficient evidence to authorize the introduction of the true reading.

Ibid. —*make their boast of it*] For *יהללו* "make them to howl," five MSS. (two ancient,) have *יהללו* "make their boast;" which is confirmed by the Chaldee paraphrast, who renders it *משתבחין*.

6. *Therefore shall my people—*] The word *לכן*, occurring the second time in this verse, seems to be repeated by mistake. It has no force or emphasis as a repetition; it only embarrasses the construction and the sense. It was not in the copies,

rasure in a third ; and left unpointed at first, as suspected, in a fourth. It was an easy mistake, by the transcriber's casting his eye on the line above : and the propriety of the correction, both in regard to sense and elegance, is evident.

11. *Depart, depart ye ; go ye out from thence*] The prophet Jeremiah seems to have had his eye on this passage of Isaiah, and to have applied it to a subject directly opposite. It is here addressed by the prophet in the way of encouragement and exhortation to the Jews coming out of Babylon : Jeremiah has given it a different turn, and has thrown it out, as a reproach of the heathen upon the Jews, when they were driven from Jerusalem into captivity :

"Depart; ye are polluted, depart; depart ye, forbear to touch:
Yea, they are fled, they are removed: they shall dwell here
no more."

Lam. iv. 15.

Of the metrical distribution of these lines, see the Prelim. Dissertation, p. lviii. note.

13. The subject of Isaiah's prophecy, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it three distinct parts ; which, however, have a close connection with one another : that is, the deliverance of the Jews from the captivity of Babylon ; the deliverance of the Gentiles from their miserable state of ignorance and idolatry ; and the deliverance of mankind from the captivity of sin and death. These three subjects are subordinate to one another ; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil ; which however is transparent, and suffers them to appear through it. Cyrus is expressly named as the immediate agent of God in effecting the first

deliverance. A greater person is spoken of as the agent, who is to effect the two latter deliverances ; called the Servant, the Elect, of God, in whom his soul delighteth ; Israel, in whom God will be glorified. Now these three subjects have a very near relation to one another ; for, as the agent, who was to effect the two latter deliverances, that is, the Messiah, was to be born a Jew, with particular limitations of time, family, and other circumstances ; the first deliverance was necessary in the order of providence, and according to the determinate counsel of God, to the accomplishment of the two latter deliverances ; and the second deliverance was necessary to the third, or rather, was involved in it, and made an essential part of it : this being the case, Isaiah has not treated the three subjects as quite distinct and separate in a methodical and orderly manner, like a philosopher or a logician, but has taken them in their connective view ; he has handled them as a prophet and a poet ; he hath allegorized the former, and under the image of it has shadowed out the two latter ; he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. The restoration of the Jews from captivity, the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately : Babylon has hitherto been kept pretty much in sight ; at the same time, that strong intimations of something much greater have frequently been thrown in. But here Babylon is at once dropped ; and I think hardly ever comes in sight again : unless perhaps in chap. lv. 12. and lvii. 14. The prophet's views are almost wholly engrossed by the superior part of his subject. He introduces the Messiah as appearing at first in the lowest state of humiliation, which he had just touched upon

before, (chap. l. 5, 6.) and obviates the offence, which would be occasioned by it, by declaring the important and necessary cause of it, and foreshowing the glory which should follow it.

This seems to me to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties, in which expositors are frequently engaged, being much divided between what is called the literal, and the mystical sense, not very properly; for the mystical or spiritual sense is very often the most literal sense of all.

Abarbanel seems to have had an idea of this kind, as he is quoted by Vitranga on chap. xlix. 1. who thus represents his sentiments: "Censet Abarbanel prophetam hic *transitum* facere a *liberatione ex exilio Babylonico* ad *liberationem ex exilio Romano*, (for this he takes to be the secondary sense;) et, quod hic animadversu dignum est, observat liberationem ex exilio Babylonico esse אמת וראיה, signum et argumentum liberationis futuræ; atque adeo orationem prophetæ de duabus hisce liberationibus in superioribus concionibus sæpe inter se permisceri. Verba ejus: 'Et propterea verba, sive res, in prophetia superiore inter se permixtæ occurrunt; modo de liberatione Babylonica, modo de liberatione extrema accipiendæ, ut orationis necessitas exigit.' Nul- lum hic vitium, nisi quod redemptionem veram et spiritualem a Messia vero Jesu adductam non agnoscant."

14. —*were astonished at him*] For עליך read עלי: so Syr. Chald. and Vulg. in a MS.: and so likewise two ancient MSS.

15. *so shall he sprinkle many nations*] I retain the common rendering, though I am by no means satisfied with it. "זר", frequent in the law, means only to sprinkle: but the water sprinkled is the ac-

cusative case; the thing, on which, has על or אל. Θαυμασσονται, ο', makes the best apodosis. ירה would do. ירה is used ii. 2. Jer. xxxi. 12. li. 14. but is unlike. Kings shall shut, &c. is good; but seems to want a first part." SECKER. Munster translates it, "faciet loqui (de se;)" and in his note thus explains it: "יה proprie significat spargere et stillas disseminare: hic vero capitur pro loqui, et verbum disseminare." This is pretty much as the Rabbins, Kimchi, and Salomo ben Melec, explain it, referring to the expression of "dropping the word." But the same objection lies to this as to the common rendering; it ought to be ירה (ירר) על גויים. Bishop Chandler, Defence, p. 148, says, "that to sprinkle, is used for to surprise and astonish, as people are that have much water thrown upon them. And this sense is followed by the LXX." This is ingenious, but rather too refined. Dr. Durell conjectures, that the true reading may be ירה, they shall regard, which comes near to the Θαυμασσονται of the LXX; who seem to give the best sense of any to the place.

"I find in my papers the same conjecture, which Dr. Durell made from Θαυμασσονται in LXX. And it may be added, that ירה is used to express "looking on any thing with admiration;" Psal. xi. 7. and xvii. 15. and xxvii. 4. and lxiii. 2. Cant. vi. 13. It is particularly applied to "looking on God," Exod. xxiv. 11. and Job xix. 26. Gisbert Cuper, in Observ. Lib. II. 1. though aliud agens, has some observations which show how nearly ὀραω and θαυμαζω are allied, which (with the peculiar sense of the verb ירה above noted) add to the probability of Θαυμασσονται being the version of ירה in the text: οἱ δὲ νῦν λαοὶ πάντες εἰς αὐτὸν ὀραοῦσι. Hesiod. id est, cum veneratione quadam admirantur. Hinc ὀραω et θαυμαζω junxit Themistius Or. I. Εἶτα θαυμάζονται οἱ ἄνθρωποι πρὸς σὲ μόνον ὀραῦντες, καὶ σὲ μόνον θαυμάζοντες.

Theophrastus in Charact. cap. iii. *Ενθυμη ὡς ἀποβλεπουσιν εἰς σὲ οἱ ἀνθρώποι.* Hence the rendering of this verse seems to be ;

“ So many nations shall look on him with admiration ;
Kings shall stop their mouths—” DR. JUBB.

CHAP. LIII.

2. *He hath no form, nor any beauty—*] *Οὐκ ἔστι αὐτῷ, οὐδὲ ἀξιώμα, ἵνα ἑωράσῃ αὐτὸν οὐδὲ θεωρία, ἵνα σπουδαζώμεν αὐτόν.* Symmachus ; the only one of the ancients, that has translated it rightly.

3. —*and acquainted with grief,—*] For יודע, eight MSS. and one edition, have יודע ; LXX, Syr. and Vulg. read it יודע.

Ibid. —*as one that hideth his face*] For וכסתר, four MSS. (two ancient,) have וכסתר, one MS. ימסתר. For פני, two MSS. have פני ; and so likewise LXX and Vulg. Mourners covered up the lower part of their faces, and their heads ; 2 Sam. xv. 30. Ezek. xxiv. 17. and lepers were commanded by the law, Lev. xiii. 45. to cover their upper lip. From which circumstance it seems, that Vulg. Aquila, Symmachus, and the Jewish commentators, have taken the word נגע, *stricken*, in the next verse, as meaning stricken with the *leprosy*, εὐ ἀφῆσται. Sym. ἀφῆσανον, Aq. leprosum, Vulg.

4. *Surely our infirmities—*] Seven MSS. (two ancient,) and three editions, have חלייני, in the plural number.

Ibid. —*He hath carried them*] Fifteen MSS. (two ancient,) and two editions, have the word הוא before סבלו in the text: four other MSS. have it in the margin. This adds force to the sense, and elegance to the construction.

5. —*by which our peace is effected*] Twenty-one MSS. and six editions have the word fully and regularly expressed, שלמי; “*pacificationum nostrarum.*” Ar. Montan.

6. —*the iniquities of us all*] For עון, the ancient interpreters read עונם, plural; and so Vulg. in MS. Blanchini.

8. *And his manner of life who would declare?*] My learned friend Dr. Kennicott has communicated to me the following passages from the Mishna, and the Gemara of Babylon, as leading to a satisfactory explication of this difficult place. It is said in the former, that, before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier in these words: כל מי שיועד לו זכות יבא וילמד עלי: “*quicunque noverit aliquid de ejus innocentia, veniat et doceat de eo.*” Tract. Sanhedrim. Surenhus. par. IV. p. 233. On which passage the Gemara of Babylon adds, that, “before the death of Jesus, this proclamation was made for forty days; but no defence could be found.” On which words Lardner observes, “It is truly surprising to see such falsities, contrary to well known facts.” Testimonies, vol. I. p. 198. The report is certainly false: but this false report is founded on the supposition, that there was such a custom, and so far confirms the account above given from the Mishna. The Mishna was composed in the middle of the second century, according to Prideaux; Lardner ascribes it to the year of Christ 180.

Casaubon has a quotation from Maimonides, which further confirms this account: Exercitat. in Baronii



Annales, Art. LXXVI. Ann. 34. Num. 119. "Auctor est Maimonides in Perek XIII. ejus Libri ex opere Jad, solitum fieri, ut cum Reus, sententiam mortis passus, a loco judicii exhibat ducendus ad supplicium, præcederet ipsum הכריז, אקטז, præco; et hæc verba diceret: *Ille* exit occidendus morte *illa*, quia transgressus est transgressionem *illa*, in loco *illo*, tempore *illo*, et sunt ejus rei testes *ille* et *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, et loquatur pro eo."

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; (though, according to the account of the Mishna, it must have been in practice at that time;) no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high priest, when he asked him of his disciples and of his doctrine: "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them: behold, they know what I said." John xviii. 20, 21. This therefore was one remarkable instance of hardship and injustice, among others, predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear to vindicate his character. "My manner of life (την βιωσιν μου, יחיי,) from my youth, which was at the first among my own nation at Jerusalem, know all the Jews: who

knew me from the beginning, if they would testify; that after the straitest sect of our religion I lived a Pharisee." Acts xxvi. 4, 5.

מן signifies age, duration, the time, which one man or many together pass in this world; in this place, the course, tenor, or manner of life. The verb מן signifies, according to Castell, "*ordinatam vitam sive ætatem egit, ordinavit, ordine constituit.*" In Arabic, "*curavit, administravit.*"

Ibid. —*he was smitten to death*] The LXX read *למות, ως θάνατον*. And so the Coptic and Sahidic versions from LXX, MSS. St. Germain de Prez.

"Origen (contra Celsum, Lib. I. p. 370. edit. 1733.) after having quoted at large this prophecy concerning the Messiah, tells us, that having once made use of this passage in a dispute against some, that were accounted wise among the Jews; one of them replied, that the words did not mean one man, but one people, the Jews; who were smitten of God, and dispersed among the Gentiles for their conversion: that he then urged many parts of this prophecy, to show the absurdity of this interpretation; and that he seemed to press them the hardest by this sentence; *απο των ανομιων του λαου μου ηχθη εις θανατον*. Now as Origen, the author of the Hexapla, must have understood Hebrew, we cannot suppose that he would have urged this last quotation, as so decisive, if the Greek version had not agreed here with the Hebrew text: nor that these wise Jews would have been at all distressed by this quotation, unless their Hebrew text had read agreeably to *ως θάνατον*, on which the argument principally depended: for, by quoting it immediately, they would have triumphed over him, and reprobated his Greek version. This, whenever they could do it, was their constant practice, in their disputes with the Christians. Jerom, in his preface to the Psalms, says, '*Nuper cum*

Hebræo disputans, quædam pro Domino salvatore de Psalmis testimonia protulisti: volensque ille te illudere, per sermones fere singulos asserebat, non ita haberi in Hebræo, ut tu de LXX opponebas.' And Origen himself, who laboriously compared the Hebrew text with the LXX, has recorded the necessity of arguing with the Jews from such passages only, as were in the LXX agreeable to the Hebrew: *ἵνα πρὸς Ἰουδαίους διαλεγόμενοι μὴ προφερωμένῳ αὐτοῖς τα μὴ καίμενα ἐν τοῖς ἀντιγραφοῖς αὐτῶν, καὶ ἵνα συγχρησώμεθα τοῖς φερόμενοις παρ' ἡμῖν.* See epist. ad African. p. 15, 17. Wherefore as Origen had carefully compared the Greek version of LXX with the Hebrew text, and speaks of the contempt with which the Jews treated all appeals to the Greek version where it differed from their Hebrew text; and as he puzzled and confounded the learned Jews, by urging upon them the reading *εἰς θάνατον* in this place; it seems almost impossible not to conclude, both from Origen's argument and the silence of his Jewish adversaries, that the Hebrew text at that time actually had *נִמְוָה*, agreeably to the version of the LXX." DR. KENNICOTT.

9. *But with the rich man was his tomb*] Among the various opinions, which have been given on this passage, I have no doubt in giving my assent to that which makes the *ב* in *בְּמִוְוָה* radical, and renders it *excelsa sua*. This is mentioned by Aben Ezra, as received by some in his time; and has been long since approved by Schindler, Drusius, and many other learned Christian interpreters.

The most simple tombs or monuments of old consisted of hillocks of earth heaped up over the grave: of which we have numerous examples in our own country, generally allowed to be of very high antiquity. The Romans called a monument of this sort very properly *tumulus*; and the Hebrews as

properly בָּמוֹת, for that is the form of the noun in the singular number; and sixteen MSS. and the two oldest editions, express the word fully in this place, בָּמוֹתַי. "Tumulus et collem et sepulchrum fuisse significat. Potest enim tumulus sine sepulchro interpretatione collis interdum accipi. Nam et terræ congestio super ossa tumulus dicitur." Servius, in *Æneid* III. 22. And to make the tumulus still more elevated and conspicuous, a pillar or some other ornament was often erected upon it:

Τυμβὸν χεῦαντες, καὶ ἐπὶ στήλην ἐρυσάντες,
Πηξάμεν ἀκροτάτῳ τυμβῷ εὐήρης ἑρέτμον.

Odyss. XII. 14.

"A rising tomb, the silent dead to grace,
Fast by the roarings of the main we place;
The rising tomb a lofty column bore,
And high above it rose the tapering oar."

Popé.

The tomb therefore might with great propriety be called the high place. The Hebrews might also call such a tomb בָּמוֹת, from the situation; for they generally chose to erect them on eminences. The sepulchre of Joseph of Arimathea, in which the body of Christ was laid, was upon a hill, mount Calvary. See chap. xxii. 16. and the note there.

"It should be observed, that the word בָּמוֹתַי is not formed from בָּמוֹת, the plural of בָּמָה, the feminine noun; but from בָּמוֹתַי, the plural of a masculine noun, בָּמָה. This is noted, because these two nouns have been negligently confounded with one another, and absurdly reduced to one, by very learned men. So Buxtorf, *Lex. in V.* בָּמָה, represents בָּמוֹתַי, though plainly without any pronoun suffixed, as it governs the word אֶרֶץ following it, as only another form of בָּמָה: whereas the truth is, that בָּמָה and בָּמוֹתַי are different words, and have through the whole Bible very different significations.

במה, whether occurring in the singular or plural number, always signifying 'a place, or places, of worship:' and במות always signifying 'heights.' Thus in Deut. xxxii. 13. Isa. lviii. 14. Amos iv. 13. and Mic. i. 3. תמותי ארץ signifies 'the heights of the earth.' Isa. xiv. 14. במותי עב, 'the heights of the clouds;' and in Job ix. 8. במותי ים, 'the heights of the sea,' *i. e.* the high waves of the sea, as Virgil calls a wave 'præruptus aquæ mons.' These being all the places, where this word occurs without a suffix, the sense of it seems nearly determined by them. It occurs in other instances with a pronoun suffixed, which confirm this signification. Unluckily our English Bible has not distinguished the feminine noun במה from the masculine singular noun במה; and has consequently always given the signification of the latter to the former, always rendering it 'a high place:' whereas the true sense of the word appears plainly to be, in the very numerous passages in which it occurs, 'a place of worship,' or 'a sacred court,' or 'a sacred inclosure;' whether appropriated to the worship of idols, or to that of the true God; for it is used of both *passim*. Now as the Jewish graves are shown, from 2 Chron. xxxii. 33. and Isa. xxii. 16. to have been in high situations; to which may be added the custom of another eastern nation from Osbeck's Travels, who says, vol. I. p. 339. 'The Chinese graves are made on the side of hills:' 'his heights' becomes a very easy metaphor to express 'his sepulchre.'" DR. JUBB.

The exact completion of this prophecy will be fully shown by adding here the several circumstances of the burial of Jesus, collected from the accounts of the Evangelists:

"There was a rich man of Arimathea, named Jo-

seph, a member of the Sanhedrim, and of a respectable character, who had not consented to their counsel and act: he went to Pilate, and begged the body of Jesus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen with spices, as the manner of the Jews was to bury the rich and great."

10. —*with grief*] For צרה, the verb, the construction of which seems to be hard and inelegant in this place, Vulg. reads כחלי, in infirmity.

Ibid. *If his soul shall make—*] For עשה, a MS. has נשח, which may be taken passively. "If his soul shall be made—" agreeably to some copies of LXX, which have *δωται*. So likewise Syr.

11. —*and be satisfied—*] LXX, Vulg. Syr. and a MS. add the conjunction to the verb; וישבע.

Ibid. —*shall my servant justify*] Three MSS. (two of them ancient,) omit the word צדיק; it seems to be only an imperfect repetition, by mistake, of the preceding word. It makes a solecism in this place: for according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and צדיק עבדי in Hebrew would be as absurd as "shall my *servant righteous* justify," in English. Add to this, that it makes the hemistich too long.

12. *And made intercession—*] For יפיע, in the future, a MS. has הפיע, preterit; rather better, as agreeable with the other verbs immediately preceding in the sentence.

CHAP. LIV.

1. *SHOUT for joy, O thou barren—*] The church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God her husband; is the barren woman, that did not bear, and was desolate: she is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, see ver. 6. and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet, as a new accession of adopted children, admitted into the original church of God, and united with it. See chap. xlix. 20, 21.

4. *For thou shalt forget—*] “Shame of thy youth; i. e. the bondage of Egypt: widowhood, the captivity of Babylon.” SECKER.

7. *In a little anger—*] So the Chald. and Syr. either reading רַגַּז for רַגַּז; or understanding the latter word as meaning the same with the former, which they both make use of. See Psal. xxx. 5. xxxv. 20. in LXX, where they render רַגַּז by ὀργή.

8. *I hid my face [for a moment] from thee*] The word רַגַּז is omitted by LXX, Syr. and two MSS. It seems to embarrass rather than to help the sentence. “Forte reponi debet pro שָׁחַ, quod potest a קָצָה errore scribæ originem duxisse.” SECKER.

9. —*as in the days of Noah*] בְּיָמֵי, in one word, in a MS. and some editions; and so Syr. Chald.

Vulg. Sym. Theod. Abarbanel, Salomo b. Melec, and Kimchi, acknowledge, that their copies vary in this place.

11, 12. *Behold, I lay thy stones—*] These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strickly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of ophir." Tob. xiii. 16, 17. Compare also Rev. xxi. 18—21.

15. —*shall come over to thy side*] For עַל, twenty-eight MSS. (eight ancient,) have עַל, in its more common form. For the meaning of the word in this place, see Jer. xxxvii. 13.

CHAP. LV.

9. *For as the heavens are higher—*] I am persuaded, that כ, the particle of comparison, is lost in this place, from the likeness of the particle כי immediately preceding it. So Houbigant, and Secker. And their remark is confirmed by all the ancient versions, which express it: and by the following passage of Psalm ciii. 11. which is almost the same:

כי כנבה שמים על הארץ
נבר חסדו על יראיו.

“For as the heavens are high above the earth,
So high is his goodness over them that fear him.”

Where, by the nature of the sentence, the verb in the second line ought to be the same with that in the first: נבה, not נבר: so archbishop Secker conjectured; referring however to Psal. cxvii. 2.

12. *The mountains and the hills—*] These are highly poetical images, to express a happy state attended with joy and exultation.

“Ipsi lætitia voces ad sidera jactant
Intonsi montes: ipsæ jam carmina rupes,
Ipsa sonant arbusta.”

Virg. Ecl. V.

13. *Instead of the thorny bushes—*] These likewise (see note on the preceding verse, and on chap. liv. 11.) are general poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel:

the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or as the Chaldee gives the moral sense of the emblem, "instead of the wicked shall arise the just, and instead of sinners, such as fear to sin." Compare chap. xxxv. 1, 2. xli. 19.

Ibid. *And instead of—*] The conjunction, is added, וְ, in forty-five MSS. and five editions; and it is acknowledged by all the ancient versions. The Masoretes therefore might have safely received it into the text, and not have referred us for it to the margin.

CHAP. LVI.

5. *—will I give them*] For ל in the singular, it is evident, that we ought to read לם in the plural: so read LXX, Syr. Chald. and Vulg.

7. *—shall be accepted*] A word is here lost out of the text: it is supplied from the LXX, וְיִיחַי, εὐνο-
ται. Houbigant.

9. *O all ye beasts of the field—*] Here manifestly begins a new section. The prophet, in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and of the enlargement of his church by the admission of the Gentiles; here, on a sudden, makes a transition to the more disagreeable part of the prospect; and to a sharp reproof of the wicked and unbelievers, and especially of the negligent and faith-

less governors and teachers, of the idolaters and hypocrites, who would still draw down his judgments upon the nation. Probably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans. The same subject is continued in the next chapter; in which the charge of corruption and apostasy becomes more general against the whole Jewish church. Some expositors have made great difficulties in the 9th verse of this chapter, where there seems to be none. It is perfectly well explained by Jeremiah; where having introduced God declaring his purpose of punishing his people, by giving them up as a prey to their enemies the Chaldeans, a charge to these his agents is given in words very nearly the same with those of Isaiah in this place:

“ I have forsaken my house; I have deserted my heritage; I have given up the beloved of my soul into the hands of her enemies.—

Come away, be ye gathered together, all ye beasts of the field;

Come away to devour.”

Jer. xii. 7, 9.

Ibid. —*beasts of the forest*] Instead of *בַּיַּעַר*, three MSS. have *יַעַר*, without the preposition: which seems to be right; and is confirmed by all the ancient versions.

10. —*dumb dogs, they cannot bark*] See below note on chap. lxii. 6.

Ibid. *Dreamers*] *חֲזוֹנִים, εὐπνιστοζόμενοι*, LXX. This seems to be the best authority for the meaning of this word, which occurs only in this place: but it is to be observed, that three MSS. and three editions, have *חֲזוֹנִים*; and so Vulg. seems to have read; *videntes vana*.

12. —*let us provide wine*] For *אֶחָדָם*, first person singular, an ancient MS. has *אֶחָדָם*, first person

plural ; and another ancient MS. has *pe* upon a rasure. So Syr. Chald. and Vulg. render it.

CHAP. LVII.

2. *He shall go in peace*] יבוא שלום, the expression is elliptical, such as the prophet frequently uses. The same sense is expressed at large and in full terms, Gen. xv. 15. ואחרי תבוא אל אבותיך בשלום, "And thou shalt go to thy fathers in peace."

Ibid. — *He shall rest in his bed : even the perfect man*] This obscure sentence is reduced to a perfectly good sense, and easy construction, by an ingenious remark of Dr. Durell. He reads *נח על* *משכבו* *ת*. Two MSS. (one of them ancient,) have *נח*, singular ; and so Vulg. renders it, *requiescat*. The verb was probably altered to make it plural, and so consistent with what follows, after the mistake had been made in the following words, by uniting *משכבו* and *ת* into one word. See Merrick's Annotations on the Psalms, Addenda ; where the reader will find, that J. S. Moerlius by the same sort of correction, and by rescuing the adjective *ת*, which had been swallowed up in another word in the same manner, has restored to a clear sense a passage before absolutely unintelligible :

כי אין תרעבות למו
תב ובריא אולם :

"For no distresses happen to them ;
Perfect and firm is their strength."

Psal. lxxiii. ' 4

6. *Among the smooth stones of the valley—*] The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated there are many testimonies of the ancients. They were called *Βαιτυλοι* and *Βαιτυλια*; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places. Arnobius, Lib. I. gives an account of his own practice in this respect, before he became a Christian: “Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum; tanquam inesset vis præsens, adulabar, affabar, et beneficia poscebam nihil sentiente de trunco.” Clemens Alex. Strom. Lib. VII. speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And accordingly Theophrastus has marked this as one strong feature in the character of the superstitious man: *Και των λιπαρων λιθων των εν ταις τριοδοις παριων, εκ της ληκυθου ελαιον καταχειν, και επι γονατα πεσων και προσκυνησας απαλλαττεσθαι.* “Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs.”

8. *Behind the door, and the door-posts, hast thou set thy memorial*] That is, the image of their tutelary gods, or something dedicated to them; in direct opposition to the law of God, which commanded them to write upon the door-posts of their house, and upon their gates, the words of God's law. Deut. vi. 9. xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man, who should make a graven or a molten image, and put it in a secret place. Deut. xxvii. 15. An

ancient MS. with another, has **וְ**, without the conjunction **ו**.

9. *And thou hast visited the king with a present of oil*] That is, the king of Assyria, or Egypt. Hosea reproacheth the Israelites for the same practice :

“ They make a covenant with Assyria,
And oil is carried to Egypt.”

Hos. xii. 1.

It is well known, that in all parts of the east, whoever visits a great person must carry him a present. “ It is counted uncivil,” says Maundrell, p. 26. “ to visit in this country without an offering in hand. All great men expect it as a tribute due to their character and authority ; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted.” Hence **וָ** to visit a person is equivalent to making him a present ; and **תְּשִׁיבָה** signifies a *present* made on such occasions ; as our translators have rightly rendered it, 1 Sam. ix. 7. on which Jarchi says, “ Menachem exponit **תְּשִׁיבָה** quod significet oblationem sive munus, ut aliquis aspiciat faciem regis, aut alicujus magnatis.”

10. *Thou hast said, There is no hope*] In one of the MSS. at Koningsberg collated by Lilienthal, the words **וְאֵין מִשְׁכָּל** are left in the text unpointed, as suspected ; and in the margin, the corrector has written **וְאֵין מִשְׁכָּל**. Now if we compare Jer. ii. 25. and xviii. 12. we shall find, that the subject is in both places quite the same with this of Isaiah, and the sentiment expressed, that of a desperate resolution to continue at all hazard in their idolatrous practices ; the very thing that in all reason we might expect here. Probably therefore the latter is the true reading in this place.

11. —*nor revolved it*—] Eight MSS. (four ancient,) and the two oldest editions, with another,

add the conjunction וְ, וְלֹא : which is confirmed by all the ancient versions.

Ibid. —and winked] For וּמַעֲלֵל, which makes no good sense or construction in this place, twenty-three MSS. (seven ancient,) and three editions, have מַעֲלֵל (to be thus pointed מַעֲלֵל) παραρῶ, LXX; *quasi non videns*, Vulg. see Psal. x. 1. The truth of this reading so confirmed, admits of no doubt.

12. —my righteousness] For צְדִיקָתְךָ, thy righteousness, Syr. LXX, MSS. Alex. and Pachom. and I. D. II. and Marchal. and ὁ Γ, and Arab. read צְדִיקָי, my righteousness.

13. —let thine associates deliver thee] Thirty-nine MSS. (ten ancient,) and the two oldest editions have צִלְיֹךְ, plural.

14. Then will I say] For אָמַר to be pointed as the first person future; they are the words of God, as it is plain from the conclusion of the verse; my people, עַמִּי.

15. For thus saith JEHOVAH] A MS. adds יְהוָה after אָמַר, and edition Prag. 1518. So LXX, Alex. and Arab. An ancient MS. adds יְהוָה.

Ibid. And with the contrite—] Twelve MSS. have וְנָח, without the conjunction וְ. “Pro forte legendum וְנָח: confer Psal. cxiii. 5. et cxxxviii. 6.” SECKER.

16. For I will not alway—] The learned have taken a great deal of pains to little purpose on the latter part of this verse, which they suppose to be very obscure. After all their labours upon it, I think the best and easiest explication of it is given in the two following elegant passages of the Psalms, which I presume are exactly parallel to it, and very clearly express the same sentiment.

“But He in his tender mercy will forgive their sin;
And will not destroy them;

Yea oftentimes will he turn away his wrath,
And will not rouse up his indignation :
For he remembereth that they are but flesh,
A breath that passeth, and returneth not."

Psal. lxxviii. 38, 39.

" He will not always contend,
Neither will he for ever hold his wrath :
As a father yearneth towards his children,
So is JEHOVAH tenderly compassionate towards them that
fear him :
For he knoweth our frame ;
He remembereth that we are but dust."

Psal. ciii. 9, 13, 14.

In the former of these two passages the second line seems to be defective both in measure and sense : I suppose the word אִתָּם, *them*, is lost at the end ; which seems to be acknowledged by Chald. and Vulg. who render as if they had read, וְלֹא יִשְׁחִית אִתָּם.

17. *Because of his iniquity for a short time I was wroth*] For בָּצַע, I read בָּצַע, paululum, à בָּצַע, abscidit ; as LXX read and render it, βραχυ τι. " Propter iniquitatem avaritiæ ejus," the rendering of Vulg. which our translators, and I believe all others follow, is surely quite beside the purpose.

19. *I create the fruit of the lips ;—*] " The sacrifice of praise," saith St. Paul, Heb. xiii. 15. " is the fruit of the lips." God creates this fruit of the lips, by giving new subject and cause of thanksgiving by his mercies conferred on those among his people, who acknowledge and bewail their transgressions, and return to him. The great subject of thanksgiving is peace ; reconciliation and pardon offered to them that are nigh, and to them that are afar off ; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17. see also Acts ii. 39.

21. *There is no peace, saith my God—*] For אֵין, twenty-two MSS. (five ancient,) read אֵין. Vulg.

LXX, Alex. Arab. and three MSS. have both. This verse has reference to the 19th. The wicked and impenitent are excluded from all share in that peace above-mentioned, that reconciliation and pardon, which is promised to the penitent only. The forty-eighth chapter ends with the same declaration; to express the exclusion of the unbelievers and impenitent from the benefit of the foregoing promises.

CHAP. LVIII.

3. —*afflicted our souls*—] Twenty-seven MSS. (six ancient,) and the old edition of 1488, have the noun in the plural number, נַפְשֵׁינוּ; and so LXX; Chald. Vulg.

4. *And to smite with the fist the poor. Wherefore fast ye unto me*—] I follow the version of the LXX, which gives a much better sense than the present reading of the Hebrew. Instead of רָשַׁע לִי, they seem to have read in their copy רָשַׁע עַל מַה לִּי; the four first letters are the same, but otherwise divided in regard to the words; the four last are lost, and * added in their place, in order to make some sort of sense with רָשַׁע לִי. The version of the LXX is καὶ τρυφεῖς πνεύματις ταπεινὸν ἵνα οὐ μοι μισέσθετε——.

7. —*the wandering poor*—] πτωχοὺς ἀστεγεούς, LXX; egenos vagosque, Vulg. and מְטַלְטְלִין, Chald. They read, instead of מְטַלְטְלִין, מְטַלְטְלִין. מַר is upon a rasure in the Bodleian MS. The same MS. reads בִּיהָ, in domum.

8. *And thy wounds shall speedily be healed*] “Et cicatrix vulneris tui cito obducetur.” Aquila’s version, as reported by Jerom : with which agrees that of the Chaldee.

Ibid. *And the glory—*] Sixteen MSS. (five ancient,) and LXX, Syr. Vulg. add the conjunction ו, וכבוד.

10. *If thou bring forth thy bread—*] “To draw out thy soul to the hungry,” as our translators rightly enough express the present Hebrew text, is an obscure phrase, and without example in any other place. But instead of נפשך, *thy soul*, eight MSS. (three ancient,) read לחםך, *thy bread*, and so the Syriac renders it. The LXX express both words, τὸν ἀρτον αὐτοῦ καὶ τὴν ψυχὴν σου *thy bread from thy soul*.

11. *And he shall renew thy strength*] “Chaldæus forte legit חַיִּי עֲצָמָתְךָ. confer cap. xl. 29, 31. et xli. 1.” SECKER. Chald. has וְנָתַן יְיָ בָחַיִּי חַיִּי, “et corpus tuum vivificabit in vita æterna.” The rest of the ancients seem not to know what to make of חַיִּי; and the rendering of the Vulgate, which seems to be the only proper one, *ossa tua liberabit*, makes no sense. I follow this excellent emendation : to favour which, it is still further to be observed, that three MSS. instead of עֲצָמָתְךָ have עֲצָמָתְךָ, singular.

12. —*to be frequented by inhabitants*] To this purpose it is rendered by Syr. Sym. and Theod.

13. *For doing thy pleasure*] The LXX, Syr. and Chald. for מַעֲשֵׂיךָ manifestly express מַעֲשֵׂיךָ. So likewise a MS. has it; but with the omission of the words שְׂבַח תִּלְדִּיךָ.

Ibid. *And the holy feast,*] Twenty-eight MSS. (seven ancient,) add the conjunction ו, ולקדש : and so Syr. Chald. and Vulg.

Ibid.—*and from speaking vain words*] It is necessary to add some epithet to make out the sense :

the LXX say *angry* words; Chald. words of *violence*. If any such epithet is lost here, the *safest* way is to supply it by the prophet's own expression, ver. 9. וְכַבֵּר אֵין; *vain* words: that is, profane, impious, injurious, &c.

"The additional epithet seems unnecessary. The Vulg. and Syr. have it not. And the sense is good without it: two ways, first by taking וְכַבֵּר for a noun, and כַּבֵּר for the participle *pahul*, and rendering,

'From pursuing thy pleasure, and the thing resolved on.'

Or, secondly, by supposing the force of the preposition מֵ to be continued from the verb מִמְצֵא to the verb וְכַבֵּר immediately following, and rendering,

'From executing thy pleasure, and from speaking words concerning it.'

But the first seems the easier rendering." DR. JUBB.

CHAP. LIX.

THE foregoing elegant chapter contained a severe reproof of the Jews, in particular for their hypocrisy in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance; while they still continued to oppress the poor, and to indulge their own passions and vices: with great promises however of God's favour on condition

of their reformation. This chapter contains a more general reproof of their wickedness; bloodshed, violence, falsehood, injustice. At ver. 9. they are introduced as making themselves an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given, that God, in his mercy and zeal for his people, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them: he will destroy his enemies, convert both Jews and Gentiles to himself, and give them a new covenant, and a law, which shall never be abolished.

As this chapter is remarkable for the beauty, strength, and variety of the images with which it abounds; so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences: from the first verse to the two last it falls regularly into stanzas of four lines, (see Prelim. Dissert. p. xxi.) which I have endeavoured to express as nearly as possible in the form of the original.

2. *His face*—] For פני, *faces*, I read פני, *his face*. So Syr. LXX, Alex. Arab. Vulg. פני, MS. “Forte legendum פני; nam מ sequitur, et loquitur Deus; confer lviii. 14.” SECKER. I rather think, that the speech of God was closed with the last chapter; and that this chapter is delivered in the person of the prophet.

3. *And your tongue*—] An ancient MS. and LXX, and Vulg. add the conjunction.

8. *Whoever goeth in them*—] For ה singular, read כ plural, with LXX, Syr. Vulg. Chald. The ה is upon a rasure in MS. Or for ה plural, we must read ה singular, as it is in an ancient MS.; to preserve the grammatical concord.

10. *And we wander*—] I adopt here an emendation of Houbigant, גִּשְׁנֶה, instead of the second גִּשְׁשֶׁה, the repetition of which has a poverty and inelegance extremely unworthy of the prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient versions: it was a very easy and obvious mistake; and I have little doubt of our having recovered the true reading in this ingenious correction.

11. —*and it is far distant from us*] The conjunction ו must necessarily be prefixed to the verb, as Syr. Chald. Vulg. found it in their copies, ורחקה.

15. *And JEHOVAH saw it,*] This third line of the stanza appears manifestly to me to be imperfect by the loss of a phrase. The reader will perhaps more perfectly conceive my idea of the matter, if I endeavour to supply the supposed defect. I imagine it might have stood originally in this manner:

וירא יְהוָה [וידר לו]
וירע בעיניו כי אין משפט

“ And JEHOVAH saw it, [and he was wroth;]
And it displeased him, that there was no judgment.”

We have had already many examples of mistakes of omission: this, if it be such, is very ancient, being prior to all the versions.

17. —*for his clothing*] תלבושת. “I cannot but think, that תלבושת is an interpolation. 1. It is in no one ancient version. 2. It is redundant in the sense, as it is before expressed in בגדי. 3. It makes the hemistich just so much longer than it ought to be, if it is compared with the others adjoining. 4. It makes a form of construction in this clause less elegant than that in the others. 5. It might probably be in some margin a various reading for בגדי, and thence taken into the text. This is the more

probable, as its form is such as it would be, if it were *in regimine*, as it must be before נק." DR. JUBB.

18. *He is mighty*.—] The former part of this verse, as it stands at present in the Hebrew text, seems to me to be very imperfect, and absolutely unintelligible. The learned Vitringa has taken a great deal of pains upon it, after Cocceius : who, he says, is the only one of all the interpreters, ancient or modern, who has at all understood it, and has opened the way for him. He thinks, that both of them together have clearly made out the sense : I do not expect that any third person will ever be of that opinion. He says, "Videtur sententia ad verbum sonare : quasi propter facta [adversariorum] quasi propter rependet ; excandescantiam, &c. et sic reddidit Pagninus." This he converts, by a process which will not much edify my reader, into "Secundum summa merita, secundum summe [merita] rependet : " which is his translation. They that hold the present Hebrew text to be absolutely infallible, must make their way through it as they can : but they ought surely to give us somewhat that has at least the appearance of sense. However, I hope the case here is not quite desperate : the Chaldee leads us very fairly to the correction of the text, which is both corrupted and defective. The paraphrase runs thus : מרי נמליא הוא נמלא ישלם. "Dominus retributionum ipse retributionem reddet." He manifestly read בעל, instead of בעל. בעל is מרי נמליא, as בעל אף מרי מרירותא ; נמלות ; Prov. xxii. 24. And so in the same Chaldee paraphrase on Isaiah xxxv. 4. מרי נמליא יי הוא יתנלי. "Dominus retributionum JEHOVAH ipse revelabitur." Words very near to those of the prophet in this place. The second בעל, which the Chaldee has omitted, must be read בעל likewise ; with this only addition to the Chaldee, which the

Hebrew text justifies, we are supplied with the following clear reading of the passage :

בעל גמולות הוא
בעל גמולות ישר

The כ in בעל twice seems to have been at first כ in MS. This verse in LXX is very imperfect. In the first part of it, they give us no assistance: the last part is wholly omitted in the printed copies; but it is thus supplied in MSS. Pachom. and 1. D. II.—
τοῖς ὑπερανδίοις αὐτοῦ ἀμυναν τοῖς ἐχθροῖς αὐτοῦ ταῖς
ῥήσοις ἀποδομα ἀποτίσει.

19. —*which a strong wind driveth along*] “Quam spiritus Domini cogit.” Vulg. נוססה, pihel a נוס fugit. Kimchi says, his father thus explained this word: “נוססה interpretatur in significatione fugæ; et ait, spiritus Domini *fugabit* hostem;—nam secundum eum נוססה est ex conjugatione quadrata, ejusque radix est נס.” The object of this action I explain otherwise. The conjunction ו prefixed to וי seems necessary to the sense: it is added by the corrector in one of the Koningsberg MSS. collated by Lilienthal.

20. *And shall turn away iniquity from Jacob*] So LXX, and St. Paul, Rom. xi. 26. reading, instead of וישיב and ויעקב, ביעקב and וישיב. Syr. likewise reads וישיב; and Chald. to the same sense, וישיב. Our translators have expressed the sense of the present reading of the Hebrew text: “And unto them that turn from transgression in Jacob.”

21. —*which I make with them*] For איתם, *them*, twenty-four MSS. (four ancient,) and nine editions have איתם, *with them*.

CHAP. LX.

THE subject of this chapter is the great increase and flourishing state of the church of God by the conversion and accession of the heathen nations to it; which is set forth in such ample and exalted terms, as plainly show, that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God, which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions; and the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

Of the use in prophecy of general or common poetical images, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, I have already pretty largely treated in the twentieth prelection on the Hebrew poetry; and have more than once observed in these notes, that such images are not always to be applied particularly to persons and things, and were never intended to be minutely explained. I shall add here the opinion of a very learned and judicious person upon this subject: "It is, I think, a mark of right understanding, in the language of

prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it, laid together, points out to us; and not to suffer a warm imagination to mislead us from the real intention of the spirit of prophecy, by following uncertain applications of the parts of it." Lowman on the Revelation, note on chap. xix. 21.

4. —*shall be carried at the side*] For תאמנה, *shall be nursed*, LXX, and Chald. read תנשאנה, *shall be carried*. A MS. has על כתר תנשאנה, instead of על אר תאמנה; *shall be carried on the shoulder*, instead of *shall be nursed on the side*. Another MS. has both כתר and צר. Another MS. has it thus: תנשאנה: תאמנה, with a line drawn over the first word. Sir John Chardin says, that it is the general custom in the east to carry their children astride upon the hip, with the arm round their body. His MS. note on this place is as follows: "Coutume en orient de porter les enfans sur le coste à califourchon sur la hanche: cette façon est generale aux Indes; les enfans se tiennent comme cela, et la personne qui les porte les embrasse et serre par le corps; parceque sont [ni] emmaillottès, ni en robes qui les embrassent."

"Non brachiis occidentalium more, sed humeris, divaricatis tibiis, impositos circumferunt." Cotovic. Iter Syr. cap. xiv. This last quotation seems to favour the reading על כתר; as the LXX likewise do: but upon the whole, I think that על צר תנשאנה is the true reading, which the Chaldee favours; and I have accordingly followed it. See chapter lxvi. 12.

5. *Then shalt thou fear—*] For תראי, *thou shalt see*, as ours, and much the greater number of the translators, ancient and modern, render it: forty MSS. (ten ancient,) and the old edition of 1488,

have *תִּירָא*, *thou shalt fear*; the true reading, confirmed by the perfect parallelism of the sentences: the heart *ruffled* and *dilated* in the second line answering to the *fear* and *joy* expressed in the first. The prophet Jeremiah has the same natural and elegant sentiment:

"And [this city] shall become to me a name of joy;
A praise and an honour for all the nations of the earth;
Which shall hear all the good that I do unto them:
And they shall fear, and they shall tremble, at all the goodness,
And at all the prosperity, that I procure unto her."

Jer. xxxiii. 9.

And David:

"I will praise thee, for I am fearfully and wonderfully made."
Psal. cxxxix. 14.

"His tibi me rebus quædam divina voluptas
Percipit atque horror."
Lucret. III. 28.

"Recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
Lætatur."
Hor. Carm. II. 19.

6. *And the praise of JEHOVAH—*] Thirty-three MSS. and three editions, have *וְהַלְלָהּ*, in the singular number; and so read the ancient versions.

7. *Unto thee shall the rams of Nebaioth minister*] Vitringa (on the place) understands their ministering, and ascending, or going up, on the altar, as offering themselves voluntarily: "ipsi se, non expectato sacerdote alio, gloriæ et sanctificationi Divini nominis ultro ac libenter oblaturi." This gives a very elegant and poetical turn to the image. It was a general notion, that prevailed with sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. "Sabinos petit aliquanto tristior; quod sacrificanti hostia aufugerat." Sueton.

Titus, cap. x. "Accessit dirum omen, profugus altaribus taurus." Tacit. Hist. III. 56.

8. *And like doves upon the wing*] Instead of אל, to, forty-two MSS. have על, upon. For ארבותיהם, their windows, read אברותיהם, their wings, transposing a letter. Houbigant. The LXX render it νεοσσους, with their young; they read אפרותיהם; nearer to the latter, than to the present reading.

9. —*among the first*—] For בראשונה, twenty-five MSS. and Syr. read כבראשונה, as at the first.

13. —*the place whereon I rest my feet*] The temple of Jerusalem was called the house of God, and the place of his rest, or residence: the visible symbolical appearance of God, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the ark. This is considered as the throne of God, presiding as king over the Jewish state; and as a footstool is a necessary appendage of a throne, (see note on chap. lii. 2.) the ark is considered as the footstool of God; and is so called, Psal. xcix. 5. 1 Chron. xxviii. 2.

Ibid. *The glory of Lebanon*] That is, the cedar.

19. *Nor by night shall the brightness of the moon enlighten thee*] This line, as it stands in the present text, seems to be defective. The LXX and Chald. both express *the night*, which is almost necessary to answer to *day* in the preceding line, as well as to perfect the sense here. I therefore think that we ought, upon the authority of LXX and Chald. to read either ולילה, and by night, instead of ולונה, and for brightness; or ולונה בלילה, adding the word בלילה, by night.

21. —*of my planting*] מזעי, so with the Keri read forty-four MSS. (seven ancient,) and six editions; with which agree Syr. Chald. Vulg.

CHAP. LXI.

1. *THE spirit of JEHOVAH—*] The LXX, Vulg. and St. Luke iv. 18. and MS. and two old editions, omit the word אֲדֹנָי, *the Lord*; which was probably added to the text through the superstition of the Jews, to prevent the pronunciation of the word יהוה following. See Kennicott on the State of the Printed Heb. Text, I. p. 510.

Ibid. —*perfect liberty*] Ten MSS. and one edition have פְּקֻדָּה in one word: and so the LXX and Vulg. appear to have taken it.

The proclaiming of perfect liberty to the bounden, and the year of acceptance with JEHOVAH, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet; see Lev. xxv. 9, &c. This was a year of general release; of debts and obligations; of bond men and women; of lands and possessions, which had been sold from the families and tribes, to which they belonged. Our Saviour, by applying this text to himself, Luke iv. 18, 19. a text so manifestly relating to the institution above-mentioned, plainly declares the typical design of that institution.

3. *To impart [gladness] to the mourners*] A word necessary to the sense is certainly lost in this place; of which the ancient versions have preserved no traces. Houbigant, by conjecture, inserts the word שִׂמְחָה, *gladness*, taken from the line next but one below, where it stands opposed to אֵבֶל, *sorrow*,

or *mourning*; as the word lost here was to אבלי, *mourners*: I follow him.

Ibid. — *a beautiful crown, instead of ashes*] In times of mourning the Jews put on sackcloth, or coarse and sordid raiment; and spread dust and ashes on their heads; on the contrary, splendid clothing, and ointment poured on the head, were the signs of joy. “Feign thyself to be a mourner,” says Joab to the woman of Tekoah, “and put on now mourning apparel, and anoint not thyself with oil.” 2 Sam. xiv. 2. These customs are at large expressed in the book of Judith. “She pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire [mitre, marg.] upon it; and put on her garments of gladness.” Chap. x. 3.

Phear, instead of *apher*; a paronomasia, which the prophet often uses: a chaplet, crown, or other ornament of the head, (for so the Vulgate renders the word here, and in the 10th verse; in which last place the LXX agree in the same rendering,) instead of dust and ashes, which before covered it: and the costly ointments, used on occasion of festivity, instead of the ensigns of sorrow.

Ibid. — *trees approved*] Heb. *oaks of righteousness*, or *truth*: that is, such as by their flourishing condition should show, that they were indeed “the cion of God’s planting, and the work of his hands:” under which images, in the preceding chapter, ver. 21. the true servants of God, in a highly improved state of the church, were represented; that is, says Vitringa on that place, “commendable for the strength of their faith, their durability, and firmness.”

4. *And they that spring from thee*] A word is lost here likewise. After וכו, *they shall build*, add

מן, they that spring from thee. Four MSS. have it so, (two of them ancient,) and it is confirmed by chap. lviii. 12. where the sentence is the very same, this word being here added. Kimchi makes the same remark: "the word מן is omitted here; but is found in chap. lviii. 12."

7. *Instead of your shame—*] The translation of this verse, which is very confused, and probably corrupted in the Hebrew, is taken from the Syriac version; except that the latter has not expressed the word כפל, double, in the first place. Five MSS. add the conjunction ו to שמחה. Syr. reads תרי and תירי in the second person, "ye shall rejoice, ye shall inherit." And for להם, to them, two MSS. (one of them ancient,) and Syr. read לכם, to you, in the second person likewise.

The version of the LXX is imperfect in this place: the first half of the verse is entirely omitted in all the printed copies. It is supplied by MSS. Pachom. and I. D. II. in the following manner:

Αντι της αίσχυνης ὑμῶν της διαλῆς,
Και αντι της εντροπης αγκαλλισσεται ἡ μερις αὐτων
Δια τουτο την γην αὐτων εκ δευτερου—

In which the two MSS. agree, except that I. D. II. has by mistake ἡμερας for ἡ μερις. And Cod. Marchal. in the margin, has pretty nearly the same supplement as from Theodotion.

8. —*and iniquity*] Syr. and Chald. prefix the conjunction ו, instead of the preposition כ, to עילה; which they render iniquity or oppression: and so the LXX, αδικιας.

10. *As the bridegroom decketh himself with a priestly crown*] An allusion to the magnificent dress of the high priest, when performing his functions; and particularly to the mitre, and crown, or plate of gold, on the front of it. Exod. xxix. 6. The

bonnet or mitre of the priests also was made, as Moses expresses it, "for glory and for beauty." Exod. xxviii. 40. It is difficult to give its full force to the prophet's metaphor in another language; the version of Aquila and Symmachus comes nearest to it: *ὡς νυμφιον ἱερατευομενον στεφανον*.

11. *The Lord* *JEHOVAH*—] "*אֲדֹנָי, the Lord*, makes the line longer than the preceding and following; and LXX Alex. [and MSS. Pachom. and I. D. II.] and Arab. do not render it. Hence it seems to be interpolated." DR. JUBB. Three MSS. have it not. See note on ver. 1. of this chapter.

CHAP. LXII.

5. *For as a young man—so—*] The particles of comparison are not at present in the Hebrew text: but the LXX, Syr. and Chald. seem to have read in their copies כ prefixed to the verb, *כִּי יִכְנַעַל*, which seems to have been omitted by mistake of a transcriber, occasioned by the repetition of the same two letters. And before the verb in the second line a MS. adds כֵּן, *so*: which the LXX, Syr. and Chald. seem also to have had in their copies. In the third line of this verse the same MS. has in like manner *ובמשות*, and two MSS. and the Babylonish Talmud *במשות*, adding the כ: and in the fourth line, the Babylonish Talmud likewise adds כֵּן, *so*, before the verb.

Sir John Chardin, in his note on this place, tells us, "that it is the custom in the east for youths,

that were never married, always to marry virgins; and widowers, however young, to marry widows." Harmer, *Observ.* II. p. 482.

Ibid.—*thy restorer*—] בִּנְיָן; see note on chap. xlix. 17.

6. *O ye that proclaim*—] The faithful, and in particular the priests and Levites, are exhorted by the prophet to beseech God with unremitted importunity (compare Luke xviii. 1, &c.) to hasten the redemption of Sion. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among them this seems to have belonged particularly to the singers; see 1 Chron. ix. 33. Now the watches in the east, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the prophet, chap. lii. 8. *to lift up their voice*; and here they are commanded, *not to keep silence*; and the greatest reproach to them is, *that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber*: chap. lvi. 10. "The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is One, He is merciful:' and often add, 'Take heed to yourselves.'" Tavernier, *Voyage de Perse*, Liv. I. chap. x. The hundred and thirty-fourth Psalm gives us an example of the temple watch. The whole Psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty: the second answers by a solemn blessing: the address and the answer seem both to be a set form, which each division proclaimed, or sung aloud, at stated intervals, to notify the time of the night:

First Chorus.

"Come on now, bless ye JEHOVAH, all ye servants of JEHOVAH ;

Ye that stand in the house of JEHOVAH in the nights ;

Lift up your hands towards the sanctuary,

And bless ye JEHOVAH."

Second Chorus.

"JEHOVAH bless thee out of Sion ;

He that made heaven and earth."

"Qui stasis in loco custodiæ domus sanctuarii JEHOVÆ, et laudatis per noctes ;" says the Chaldee paraphrase on the second line. And this explains what is here particularly meant by proclaiming, or making remembrance of, the name of JEHOVAH : the form, which the watch made use of on these occasions, was always a short sentence, expressing some pious sentiment, of which JEHOVAH was the subject ; and it is remarkable, that the custom in the east in this respect also still continues the very same ; as it appears by the example above given from Tavernier.

And this observation leads to the explanation of an obscure passage in the prophet Malachi, ii. 12.

"JEHOVAH will cut off the man that doeth this ;

The watchman and the answerer, from the tabernacles of Jacob ;

And him that presenteth an offering to JEHOVAH God of hosts."

ער ומנע, *the master and the scholar*, says our translation after Vulg. *the son and the grandson*, says Syr. and Chald. as little to the purpose : Arias Montanus has given it, *vigilantem et respondentem, the watchman and the answerer* ; that is, the Levite : and *him that presenteth an offering to JEHOVAH* ; that is, the priest.

9. *But they that reap the harvest shall eat it, and praise JEHOVAH—*] This and the following line have reference to the law of Moses: "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil;—but thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose—" Deut. xii. 17, 18. "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year ye shall eat the fruit thereof." Lev. xix. 23—25. This clearly explains the force of the expressions, "shall praise JEHOVAH," and "shall drink it in my sacred courts."

Five MSS. (one ancient,) have יאכלוהו, fully expressed: and so likewise ישתחו is found in nineteen MSS. three of them ancient.

10. —*for the people*] Before the word עַם, *the people*, two MSS. insert יהוה, *JEHOVAH*: one MS. adds the same word after it; and eight MSS. (three ancient,) instead of עַם have יהוה and so likewise one edition. But though it makes a good sense either way, I believe it to be an interpolation, as the ancient versions do not favour it. The LXX indeed read עַם, *my people*.

11. —*Lo! thy Saviour—*] So all the ancient versions render the word שׁוֹמֵר.

Ibid. *Lo! his reward—*] See note on chap. xl. 10.

CHAP. LXIII.

THE very remarkable passage, with which this chapter begins, seems to me to be in a manner detached from the rest, and to stand singly by itself; having no immediate connection with what goes before, or with what follows; otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It is by many learned interpreters supposed, that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honour will, I think, be very difficult to make out; or how the attributes of the great person introduced can possibly suit him. Could Judas call himself the announcer of righteousness, mighty to save? Could he talk of the day of vengeance being in his heart, and the year of his redeemed being come? or that his own arm wrought salvation for him? Besides, what were the great exploits of Judas in regard to the Idumeans? he overcame them in battle, and slew twenty thousand of them. And John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them by force to become proselytes to the Jewish religion, and to submit to circumcision: after which they were incorporated with the Jews, and became one people with them. Are these events adequate to the prophet's lofty prediction? Was it so great an action to

win a battle with considerable slaughter of the enemy ; or to force a whole nation by dint of the sword into Judaism ? or was the conversion of the Idumeans, however effected, and their admission into the church of God, equivalent to a most grievous judgment and destruction threatened in the severest terms ? But here is another very material circumstance to be considered, which, I presume, entirely excludes Judas Maccabeus, and even the Idumeans properly so called. For the Idumea of the prophet's time was quite a different country from that which Judas conquered. For during the Babylonish captivity the Nabatheans had driven the Edomites out of their country ; who upon that took possession of the southern parts of Judea, and settled themselves there ; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See Prideaux, ad an. 740, and 165. And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was Hebron, 1 Macc. v. 65. not Botsra.

I conclude, therefore, that this prophecy has not the least relation to Judas Maccabeus. It may be asked, to whom, and to what event does it relate ? I can only answer, that I know of no event in history to which from its importance and circumstances it can be applied : unless perhaps to the destruction of Jerusalem and the Jewish polity : which in the gospel is called the coming of Christ, and the days of vengeance ; Matt. xvi. 28. Luke xxi. 22. But, though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled : these in Ezekiel, chap. xxxviii. and in the Revelation of St. John, chap. xx. are called Gog and Magog.



This prophecy of Isaiah may possibly refer to the same or the like event. We need not be at a loss to determine the person who is here introduced, as stained with treading the wine-press, if we consider how St. John in the Revelation has applied this image of the prophet. Rev. xix. 13, 15, 16. Compare chap. xxxiv.

1. *I who announce righteousness, and—*] A MS. has **המדרב**, with the demonstrative article added, with greater force and emphasis; *The announcer of righteousness*. A MS. has **צדקה**, without **נ** prefixed; and so LXX, and Vulg. And thirty-eight MSS. (seven ancient,) add the conjunction **ו** to **נ**; which the LXX, Syr. and Vulg. confirm.

2. *Wherefore is thine apparel red—*] For **ללבושך**, twenty-nine MSS. (nine ancient,) and one edition, have **ללבושך** in the plural; so LXX, and Syr. And all the ancient versions read it with **נ** instead of the first **ל**. But the true reading is probably **מלבושך** in the singular, as in ver. 3.

3. *And I have stained—*] For **אנאלתי**, a verb of very irregular formation, compounded, as they say, of the two forms of the preterit and future, a MS. has **אנאלתי**, the regular future with a pleonastic pronoun added to it, according to the Hebrew idiom. "And all my raiment, I have stained it." The necessity of the verb's being in the past time seems to have given occasion to the alteration made in the end of the word. The conversive **ו** at the beginning of the sentence affects the verb, though not joined to it; of which there are many examples:

ומקרי רמים עניתני

"And thou wilt hear me, (or hear thou me,) from among the horns of the unicorns."

Psal. xxii. 22.

5. *And mine indignation—*] For וַיִּמְדֵּם, nineteen MSS. (three ancient) and four editions, have וַיִּצְדִּקֵּם, and *my righteousness*: from chap. lix. 16. which, I suppose, the transcriber retained in his memory.

6. *And I crushed them*] For וַיִּשְׁכַּרְם, “and I made them drunken,” twenty-seven MSS. (three ancient,) and the old edition of 1488, have וַיִּשְׁכַּרְם “and I crushed them:” and so Syr. and Chald. The LXX have omitted this whole line.

7. The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country; without any proper form of civil polity, or religious worship; their temple destroyed, their city desolated and lost to them; and their whole nation scattered over the face of the earth; apparently deserted and cast off by the God of their fathers, as no longer his peculiar people.

They begin with acknowledging God's great mercies and favours to their nation; and the ungrateful returns made to them on their part; that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of his mercies: they beseech him to regard them in consideration of his former loving-kindness; they acknowledge him for their Father and Creator; they confess their wickedness and hardness of heart; they entreat his forgiveness; and deplore their present miserable condition under which they have so long suffered. It seems designed as a

formulary of humiliation for the Israelites, in order to their conversion.

The whole passage is in the elegiac form, pathetic and elegant; but it has suffered much in our present copy by the mistakes of transcribers.

Ibid. —*the praise of JEHOVAH*] For תהלת, plural, twenty-nine MSS. (three ancient,) and two editions, have תלת, in the singular number: and so the Vulgate renders it; and one of the Greek versions, in the margin of Cod. Marchal. and in the text of MSS. Pachom. and I. D. II. την αιωνιον κυριου.

8, 9. *And he became their saviour in all their distress—*] I have followed the translation of the LXX in the latter part of the 8th and the former part of the 9th verse; which agrees with the present text, a little differently divided, as to the members of the sentence. They read מכל, *out of all*, instead of בכל, *in all*, which makes no difference in the sense; and ו they understand as ו. Και εγενετο αυτοις εις σωτηριαν εκ πασης θλιψεως αυτων ου πρεσβυς, ουδε αγγελος—An angel of his presence means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, “I am Gabriel, that stand in the presence of God,” Luke i. 19. The presence of JEHOVAH, Exod. xxxiii. 14, 15. and the angel, Exod. xxiii. 20, 21. is JEHOVAH himself: here an angel of his presence is opposed to JEHOVAH himself; as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, “when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned,” Exod. xxxiii. 2—4. God afterwards comforts Moses, by saying, “My presence” (that is, I Myself in person, and not by an angel) “will go with thee,” ver. 14. αυτος προπορευσομαι σου, as the LXX render it.

The MSS. and editions are much divided between the two readings of the text and margin in the common copies, לָא and לִי. All the ancient versions express the chetib לָא.

Ibid. *And he took them up, and he bore them*] See the note on chap. xlv. 3.

10. *And he fought against them*] Twenty-six MSS. (ten ancient,) and the first edition, with another, add the conjunction ו, וְהוּא.

11. *How he brought them up from the sea with the shepherd of his flock; how—*] For הֵא, *how* interrogative, twice, the Syriac version reads הֵא, *how* without interrogation; as that particle is used in the Syriac language, and sometimes in the Hebrew. See Ruth iii. 18. Eccles. ii. 16.

Ibid. *Moses his servant—*] For עַמּוֹ, *his people*, two MSS. (one of them ancient,) and the old edition of 1488, and Syr. read עַבְדּוֹ, *his servant*. These two words have been mistaken one for the other in other places: Psal. lxxviii. 71. and lxxx. 5. for עַמּוֹ and עַמּוֹ, the LXX read עַבְדּוֹ and עַבְדּוֹ.

Ibid. —*the shepherd of his flock*] That is, Moses. The MSS. and editions vary in this word: some have it רֹעֵה in the singular number; so LXX, Syr. Chald. Others רֹעִי, plural.

14. *The spirit of JEHOVAH conducted them*] For תְּנִיחוּ, *caused him to rest*, the LXX have πνεῦμα ἡγεῖται αὐτοῦ, *conducted them*, they read תְּנִיחוּ: Syr. Chald. Vulg. read תְּנִיחוּ, *conducted him*. Two MSS. have the word without the ' in the middle.

15. —*and thy mighty power*] For גְּבוּרָתְךָ, plural, thirty-two MSS. (seven ancient,) and seven editions, have גְּבוּרָתְךָ, singular.

Ibid. —*are they restrained from us*] For אֵלַי, *from*, (or *in regard to*,) *me*, LXX, and Syr. read אֵלַי, *from us*.

16. *O deliver us for the sake of thy name*] The

present text reads, as our translation has rendered it, "Our Redeemer, thy name is from everlasting." But instead of *מְעוֹלָם*, *from everlasting*, an ancient MS. has *לְפָנֵינוּ*, *for the sake of*, which gives a much better sense. To show the impropriety of the present reading, it is sufficient to observe, that the LXX and Syriac translators thought it necessary to add *עָלֵינוּ*, *upon us*, to make out the sense; that is, "Thy name is *upon us*, or we are called by thy name, from of old." And the LXX have rendered *καὶ ἐν τῇ ἐπιταγῇ*, in the imperative mood, *ῥῶσαι ἡμᾶς*.

18. *It is little that they have taken possession of thy holy mountain*] The difficulty of the construction in this place is acknowledged on all hands. Vittinga prefers that sense as the least exceptionable, which our translation has expressed: in which, however, there seems to me to be a great defect; that is, the want of what in the speaker's view must have been the principal part of the proposition, the object of the verb, *the land*, or *it*, as our translators supply it; which surely ought to have been expressed, and not to have been left to be supplied by the reader. In a word, I believe, there is some mistake in the text; and here the LXX help us out; they had in their copy *τῇ, mountain*, instead of *τῷ, people*, *τοῦ οὐροῦ τοῦ ἁγίου σου*. "Not only our enemies have taken possession of mount Sion, and trodden down thy sanctuary; even far worse than this has befallen us: Thou hast long since utterly cast us off; and dost not consider us as thy peculiar people."

CHAP. LXIV.

2. —*the dry fuel*—] המסִים, “It means *dry stubble*, and the root is המס:” says Rabbi Jonah, apud Sal. ben Melec in loc. Which is approved by Schultens, Orig. Hebr. p. 30.

“The fire kindling the stubble does not seem like enough to the melting of the mountains to be brought as a simile to it. Quid si sic?

‘That the mountains might flow down at thy presence!
As the fire of things smelted burneth,
As the fire causeth the waters to boil—’

There is no doubt of the Hebrew words of the second line bearing that version.” DR. JUBB.

I submit these different interpretations to the reader’s judgment. For my own part, I am inclined to think, that the text is much corrupted in this place. The ancient versions have not the least traces of either of the above interpretations. The LXX, and Syr. agree exactly together in rendering this line by, “As the wax melteth before the fire,” which can by no means be reconciled with the present text. Vulg. for המסִים read ימסו.

Ibid. *That the nations*—] For גוֹיִם, *the nations* four MSS. (one of them ancient,) have הרים, *the mountains*.

4. *For never have men heard*—] St. Paul is generally supposed to have quoted this passage of

Isaiah, 1 Cor. ii. 9. and Clemens Romanus in his first epistle has made the same quotation, very nearly in the same words with the apostle. But the citation is so very different both from the Hebrew text and the version of LXX, that it seems very difficult, if not impossible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticism. One clause, "neither hath it entered into the heart of man," (which, by the way, is a phrase purely Hebrew, *על לב*, and should seem to belong to the prophet,) is wholly left out; and another is repeated without force or propriety, *viz.* "nor perceived by the ear," after "never have heard:" and the sense and expression of the apostle is far preferable to that of the Hebrew text. Under these difficulties, I am at a loss what to do better, than to offer to the reader this, perhaps disagreeable, alternative: either to consider the Hebrew text and LXX in this place as wilfully disguised and corrupted by the Jews; of which practice, in regard to other quotations in the New Testament from the Old, they lie under strong suspicions: see Dr. Owen, on the Version of the Seventy, sect. vi—ix: or to look upon St. Paul's quotation as not made from Isaiah, but from one or other of the two apocryphal books, entitled, *The Ascension of Esaiah*, and *The Apocalyps of Elias*, in both of which this passage was found; and the apostle is by some supposed in other places to have quoted such apocryphal writings. As the first of these conclusions will perhaps not easily be admitted by many; so I must fairly warn my readers, that the second is treated by Jerom as little better than heresy. See his comment on this place of Isaiah.

The variations on this place are as follows: for *שמעו*, *they* have heard, a MS. and LXX, read *שמעו*, *we* have heard: for the second *ל* sixty-nine MSS. and

four editions, have **אל**; and Syr. Chald. Vulg. and so **לע**, LXX, Syr. **אל** is added before **אלהים** in MS. Bodl. **למכח**, plural, two MSS. and all the ancient versions.

5. *Thou meetest with joy those—*] Syr. reads **פנוע אתה ש בעש**.

Ibid. *Because of our deeds, for we have been rebellious.*] **בהם עולם ונשע**. I am fully persuaded, that these words, as they stand in the present Hebrew text, are utterly unintelligible: there is no doubt of the meaning of each word separately, but put together they make no sense at all. I conclude therefore, that the copy has suffered by mistakes of transcribers in this place. The corruption is of long standing; for the ancient interpreters were as much at a loss for the meaning as the moderns, and give nothing satisfactory. The LXX render these words by *δια τουτο επλανηθημεν*: they seem to have read **שנאם עליהם**; without helping the sense. In this difficulty what remains, but to have recourse to conjecture? Archbishop Secker was dissatisfied with the present reading: he proposed, **הבט עלינו ונשע**; “look upon us, and we shall, or that we may, be saved:” which gives a very good sense, but seems to have no sufficient foundation. Besides, the word **נשע**, which is attended with great difficulties, seems to be corrupted, as well as the two preceding; and the true reading of it is, I think, given by the LXX, *שנאם, επλανηθημεν*, (so they render the verb *שנא*, chap. xlv. 8. and Ezek. xxxiii. 12.) parallel to *αμαρτομεν*. For **בהם עולם**, which mean nothing, I would propose **המעלינו**; which I presume was first altered to **במעליהם**, an easy and common mistake of the third person plural of the pronoun for the first, (see note on chap. xxxiii. 2.) and then with some further alteration to **בהם עולם**. The **עליהם**,

which the LXX probably found in their copy, seems to be a remnant of כמעליהם.

This, it may be said, is imposing your sense upon the prophet. It may be so: for perhaps these may not be the very words of the prophet; but however it is better than to impose upon him what makes no sense at all; as they generally do, who pretend to render such corrupted passages. For instance, our own translators: "in *those* is continuance, and we shall be saved:" in those—in whom, or what? There is no antecedent to the relative. *In the ways of God*, say some: *with our fathers*, says Vitringa, joining it in construction with the verb *resp.* *thou hast been angry with them, our fathers*; and putting *vern.* *for we have sinned*, in a parenthesis. But there has not been any mention of *our fathers*; and the whole sentence, thus disposed, is utterly discordant from the Hebrew idiom and construction. In those is *continuance*: *למנוח* means a destined, but hidden and unknown, portion of time; but cannot mean continuation of time, or *continuance*, as it is here rendered. Such forced interpretations are equally conjectural with the boldest critical emendation; and generally have this further disadvantage, that they are altogether unworthy of the sacred writers.

6. *There is no one—*] Twelve MSS. have *וְאֵין*, without the conjunction *ו* prefixed: and so read Chald. and Vulg.

Ibid. *And hast delivered us up—*] For *וְאֵין*, *hast dissolved us*, LXX, Syr. Chald. had in their copies *וְאֵין*, *hast delivered us up*. Houbigant. Sec-ker.

7. *But Thou, O JEHOVAH, Thou—*] For *וְנָוָה*, *and now*, five MSS. (one of them ancient,) and the two oldest editions of 1486 and 1488, have *וְנָוָה*, *and thou*: and so Chald. seems to have read. The

repetition has great force. The other word may be well spared.

Ibid. *We are all of us the work of thy hands.*] Three MSS. (two of them ancient,) and LXX, read *הָאֲנַחְנוּ*, without the conjunction *ו* prefixed. And for *רַב*, the Bodl. and two other MSS. LXX, Syr. Vulg. read *רַבִּי* in the plural number.

CHAP. LXV.

THIS chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring, that he had called the Gentiles, though they had not sought him; and had rejected his own people, for their refusal to attend to his repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient in a future flourishing state of the church.

1. *I am made known to those that asked not for me*] *הָאֲנַחְנוּ*, *αἰσθανόμενος*, LXX, Alex. and St. Paul, Rom. x. 20. who has however inverted the order of the phrases, *αἰσθανόμενος*, and *ἐπεσόμενος*, from that which they have in LXX. *הָאֲנַחְנוּ* means, "quæsitus sum cum effectû; I am sought, so as to be found." Vitring. If this be the true meaning of

the word, then *וַיִּשְׁאָל*, *that asked*, which follows, should seem to be defective, the verb wanting its object: but two MSS. (one of them ancient,) have *וַיִּשְׁאָלֵנִי*, *asked me*; and another MS. *וַיִּשְׁאָלֵנִי*, *asked for me*; one or other of which seems to be right. But Cocceius in *Lex.* and Vitranga in his translation, render *וַיִּשְׁאָל* by “I have answered;” and so the word is rendered by all the ancient versions in Ezek. xx. 3, 31. If this be right, the translation will be, “I have answered those that asked not.” I leave this to the reader’s judgment; but have followed in my translation the LXX, and St. Paul, and the MSS. above-mentioned. *בְּקִשְׁתִּי* is written regularly and fully in above a hundred MSS. and in the oldest edition, *בְּקִשְׁתִּי*.

3, 4. *Sacrificing in the gardens, and—*] These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves: whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deut. xii. 2, 3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God in regard to his altar, which was to be of unhewn stone; Exod. xx. 25. “—Et pro uno altari, quod impolitis lapidibus Dei erat lege constructum, coc-tos lateres et agrorum cespites hostiarum sanguine cruentabant.” Hieron. in loc. Or it means perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace: an instance of this idolatrous practice we find in 2 Kings xxiii. 12. where it is said, that Josiah “beat down the altars that

were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See also Zeph. i. 5. Sir John Chardin's MS. note on this place of Isaiah is as follows: "Ainsi font tous les Gentiles, sur les lieux élevés, et sur les terrasses, appelez *lateres*, parceque sont faits de briq," "Who dwell in the sepulchres, and lodge in the caverns,"—for the purposes of necromancy and divination; to obtain dreams and revelations. Another instance of heathenish superstition:

"Huc dona sacerdos

Cum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit;
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis."

Virg. *Æn.* VII. 86.

"Here in distress th' Italian nations come,
Anxious, to clear their doubts, and learn their doom:
First, on the fleeces of the slaughter'd sheep,
By night the sacred priest dissolves in sleep:
When, in a train, before his slumbering eye,
Thin airy forms, and wonderous visions fly.
He calls the powers, who guard th' infernal floods,
And talks, inspired, familiar with the gods." Pitt.

"*Who eat swine's flesh*,"—which was expressly forbidden by the law, Lev. xi. 7. but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion, 2 Mac. vi. 18. and vii. 1. "*And the broth of abominable meats*,"—] for lustrations, magical arts, and other superstitious and abominable practices.

Ibid. —*in the caverns.*] כַּנְזִיּוֹת, a word of doubtful signification. An ancient MS. has כַּנְזִיּוֹת, another כַּנְזִיּוֹת, *in the rocks*: and Le Clerc thinks the

LXX had it so in their copy. They render it by *οις σπηλαισις*.

Ibid. —*in their vessels*] For כליהם, a MS. had at first כליהם. So Vulg. and Chald. and the preposition seems necessary to the sense.

5. —*for I am holier than thou*] So the Chaldee renders it. קדשתי is the same with קדשתי. In the same manner חזקתי, Jer. xx. 7. is used for חזקתי, *thou art stronger than I*.

7. —*into their bosom*] For על, ten MSS. and five editions have אל. So again at the end of this verse, seventeen MSS. and four editions have אל.

6, 7. —*their iniquities, and the iniquities of their fathers*] For the pronoun affixed of the second person כ, *your*, twice, read ח, *their*, in the third person; with LXX, and Houbigant.

8. —*for the sake of my servants*] It is to be observed, that one of the Koningsburg MSS. collated by Lilienthal points the word עבדך, singular; that is, *my servant*, meaning the Messiah; and so read the LXX: which gives a very good sense.

9. —*inheritor of my mountain*] ה, in the singular number; so LXX, and Syr. that is, of mount Sion. See ver. 11. and chap. lvi. 7. to which, Sion, the pronoun feminine singular, added to the verb in the next line, refers; ירשה, *shall inherit her*.

10. —*Sharon, and the valley of Achor*—] Two of the most fertile parts of Judea; famous for their rich pastures; the former to the west, not far from Joppa; the latter north of Jericho, near Gilgal.

11. *Who set in order a table for Gad*—] The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. "But why should we be solicitous about it?" says Schmidius.

"It appears sufficiently, from the circumstances, that they were false gods, either stars, or some other natural object; or a mere fiction. The holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather, that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are now quite at a loss to know, what and what sort of things they were." Schmidius on the place, and on Jud. ii. 13. Bibl. Hallensia.

Jerom, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast, or a Lectisternium, as the Romans called it, for these pretended deities. "Est in cunctis urbibus, et maxime in Ægypto, et in Alexandria, idololatriæ vetus consuetudo, ut ultimo die anni, et mensis ejus qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum; vel præteriti anni vel futuri fertilitatem auspicantes. Hoc autem faciebant et Israelitæ, omnium simulachrorum portenta venerantes; et nequaquam altari victimas, sed hujusmodi mensæ liba fundebant." See also Le Clerc on the place; and on lxvi. 17. and Dav. Millii Dissert. V.

The allusion to Meni, which signifies *number*, is obvious. If there had been the like allusion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jerom's version of this place, that the words *τη δαιμονια*, (or *δαιμονι*, as some copies have it,) and *τη τυχη* stood in his time in the Greek version in an inverted order from that which they have in the present copies; the latter then answering to *גד*, the former to *מני*: by which some difficulty would be avoided; for it is commonly supposed, that *גד* signifies *τυχη*. See Gen. xxx. 11. apud LXX.

This matter is so far well cleared up by MSS. Pachom. and I. D. II. which agree in placing these two words in that order, which Jerom's version supposes.

15. —*shall slay you.*] For וְהָמִיתָ, *shall slay thee*, LXX and Chald. read וְהָמִיתְכֶם, *shall slay you*, plural.

17. —*I create new heavens, and a new earth*] Concerning this image and the application of it, see de S. Poes. Hebr. Præl. IX.

18. —*in the age to come, which I create*] So in chap. ix. 5. אֲבִי עָרָא, πατήρ του μελλοντος αιῶνος, LXX. See bishop Chandler, Defence of Christianity, p. 136.

20. For וְשָׁם, *thence*, LXX, Syr. Vulg. read וְשָׁ, *there*.

21. *They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deut. xxviii. 30. "Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof."

22. *For as the days of a tree—*] It is commonly supposed, that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying: which seems to be a moderate and probable computation. See Evelyn, Sylva, B. III. chap. iii. The present emperor of China, in his very ingenious and sensible poem, entitled, Eloge de Moukden, a translation of which in French was published at Paris, 1770, speaks of a tree in his country, which lives more than a hundred ages; and of another, which after fourscore ages is only in its prime, p. 37, 38. But his imperial majesty's commentators, in their note on the place, carry the matter much further; and quote authority, which affirms, that the tree last mentioned by the emperor, the immortal tree, after having lived ten thousand

years, is still only in its prime. I suspect that the Chinese enlarge somewhat in their national chronology, as well as in that of their trees. See Chou King, Preface, by Mons. de Guignes. The prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions.

23. *My chosen shall not labour in vain*] I remove בָּחֲרִי from the end of the 22d to the beginning of the 23d verse, on the authority of LXX, Syr. Vulg. and a MS.; contrary to the division in the Masoretic text.

Ibid. *Neither shall they generate a short-lived race*] לְבָהֳלָה, *in festinationem*, what shall soon hasten away. Εἰς καταράαν, *for a curse*, LXX. They seem to have read לָאֵלָה, Grotius. But Psal. lxxviii. 33. both justifies and explains the word here:

יִכַּל בְּהֵבֵל יָמֵיהֶם
וְשָׁנוֹתָם בְּבִהְלָה :

"And he consumed their days in vanity; :
And their years in haste."

μετα σπουδης, say the LXX. Jerom on this place of Isaiah explains it to the same purpose: "εἰς ἀνταρξάν, hoc est, *ut esse desistant*."

25. —*shall feed together*] For בָּאֶחָד, *as one*, an ancient MS. has יַחְדָּו, *together*; the usual word, to the same sense, but very different in the letters. LXX, Syr. and Vulg. seem to agree with the MS.

CHAP. LXVI.

THIS chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time, when the judgments, denounced in ver. 6th and 12th of the preceding chapter, were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that "the most High dwelleth not in temples made with hands;" and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by him. This their hypocrisy is set forth in strong colours: which brings the prophet again to the subject of the former chapter; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the church under it. The increase of the church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God: see Rom. xv. 16. And both, now collected into one body, shall be witnesses

of the final perdition of the obstinate and irreclaimable.

These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

2. —*all these things are mine*] A word, absolutely necessary to the sense, is here lost out of the text: *mine*; it is preserved by LXX, and Syr.

3. *He that slayeth an ox, killeth a man;—*] These are instances of wickedness joined with hypocrisy; of the most flagitious crimes committed by those, who at the same time affected great strictness in the performance of all the external services of religion. God, by the prophet Ezekiel, upbraids the Jews with the same practices: "When they had slain their children to their idols, then they came the same day into my sanctuary to profane it." Chap. xxiii. 30. Of the same kind was the hypocrisy of the Pharisees in our Saviour's time; "who devoured widows' houses, and for a pretence made long prayers." Matt. xxiii. 14.

The generality of interpreters, by departing from the literal rendering of the text, have totally lost the true sense of it; and have substituted in its place what makes no good sense at all: for it is not easy to show, how in any circumstances sacrifice and murder, the presenting of legal offerings and idolatrous worship, can possibly be of the same account in the sight of God.

Ibid. —*that maketh an oblation, [offereth] swine's blood*] A word here likewise, necessary to complete the sense, is perhaps irrecoverably lost out of the text. The Vulg. and Chald. add the word *offereth*, to make out the sense; not, as I imagine, from any different reading, (for the word wanted

seems to have been lost before the time of the oldest of them, as the LXX had it not in their copy;) but from mere necessity.

Le Clerc thinks, that מַעֲלֶה is to be repeated from the beginning of this member; but that is not the case in the parallel members, which have another and a different verb in the second place. "וַיַּעַל, sic versiones: putarem tamen legendum participium aliquod, et quidem וָכֹה, cum sequatur ה, nisi jam præcesserat." SECKER. Houbigant supplies אָכַל, *eateth*. After all, I think the most probable word is that which Chald. and Vulg. seem to have designed to represent; that is, מַעֲלֶה.

5. *Say ye to your brethren—*] The Syr. reads אָמְרוּ לְאֶחָיְכֶם; and so the LXX, edit. Comp. *επατε αδελφοις υμων* and MS. Marchal. has *αδελφοις* and so Cyrill and Procopius read and explain it. It is not easy to make sense of the reading of LXX in the other editions: *επατε αδελφοι ημων τοις μισουσιν υμας*—but for *ημων*, MS. i. D. ii. also has *υμων*.

8. —*and who hath seen*] Twenty MSS. (four ancient,) and the two oldest editions, with two others, have וְ, adding the conjunction ו: and so read all the ancient versions.

11. —*from her abundant stores*] For וְ, two MSS. and the old edition of 1488, have וְ; and the latter ו is upon a rasure in three other MSS. It is remarkable that Kimchi and Sal. b. Melech, not being able to make any thing of the word as it stands in the text, say it means the same with וְ: that is, in effect, they admit of a various reading, or an error, in the text. But, as Vitranga observes, what sense is there in sucking nourishment from the *splendour* of her glory? He therefore endeavours to deduce another sense from the word וְ; but as far as it appears to me, without any authority. I am more inclined to accede to the opinion of those learned

Rabbins, and to think that there is some mistake in the word; for that in truth is their opinion, though they disguise it, by saying, that the corrupted word means the very same with that which they believe to be genuine. So in chap. xli. 24. they say, that *אֶפֶס*, a viper, means the same with *אֵפֶס*, nothing; instead of acknowledging that one is written by mistake instead of the other. I would propose to read in this place *מִן*, or *מִן*, (instead of *מִן*;) *from the stores*; from *וּן*, to nourish, to feed: see Gen. xlv. 23. 2 Chron. xi. 23. Psal. cxliv. 13. And this perhaps may be meant by Aquila, who renders the word by *απο παντοδαπιας*: with which that of the Vulgate, “*ab omnimoda gloria*,” and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the sense; *מִן*, *from the wine*.

12. —*like the great river, and like the overflowing stream*—] That is, the Euphrates; (it ought to have been pointed *בְּנֶהֱר*, *ut fluvius ille*, as the river;) and the Nile.

Ibid. *And ye shall suck at the breast*] These two words *עַל שֵׁר*, *at the breast*, seem to have been omitted in the present text, from their likeness to the two words following; *עַל צֶדֶק*, *at the side*. A very probable conjecture of Houbigant. Chald. and Vulg. have omitted the two latter words instead of the two former. See note on chap. lx. 4.

15. —*shall come as a fire*] For *בָּאשׁ*, *in fire*, the LXX had in their copy *בָּאשׁ*, *as a fire*; *ὡς πυρ*.

Ibid. *To breathe forth his anger*] Instead of *לְהוֹשִׁיב*, as pointed by the Masoretes, *to render*; I understand it as *לְהוֹשִׁיב*, *to breathe*, from *נָשַׁב*.

17. —*after the rites of Achad*—] The Syrians worshipped a god called Adad. Plin. Nat. Hist. XXXVII. 11. Macrob. Sat. I. 23. They held him to be the highest and greatest of the gods, and to be

the same with Jupiter and the sun : and the name Adad, says Macrobius, signifies one ; as likewise does the word Achad in Isaiah. Many learned men therefore have supposed, and with some probability, that the prophet means the same pretended deity. אד, in the Syrian and Chaldean dialects is א ; and perhaps by reduplication of the last letter, to express perfect unity, it may have become אד, not improperly expressed in Latin by Macrobius Adad, without the aspirate. It was also pronounced by the Syrians themselves, with a weaker aspirate, אד ; as in Benhadad, Hadadezer, names of their kings, which were certainly taken from their chief object of worship. This seems to me to be a probable account of this name.

But the Masoretes correct the text in this place ; their marginal reading is אדא, which is the same word, only in the feminine form : and so read thirty MSS. (six ancient,) and the two oldest editions. This Le. Clerc approves, and supposes it to mean Hecate, or the moon ; and he supports his hypothesis by arguments not at all improbable. See his note on the place.

Whatever the particular mode of idolatry, which the prophet refers to, might be, the general sense of the place is perfectly clear. But Chald. and Syr. and after them Symmachus and Theodotion, cut off at once all these difficulties, by taking the word אד in its common meaning, not as a proper name ; the two latter rendering the sentence thus : *οἱ σαρδαιῶνες ἐν μέσῳ ἐσθίουσαν τοῦ κρέατος τοῦ χοίρειου* *one after another, in the midst of those that eat swine's flesh.* I suppose, they all read in their copies אד אד אד, *one by one, or perhaps אד אד אד, one after another.* See a large dissertation on this subject in Davidis Millii *Dissertationes Selectæ, Dissert. VI.*

18. *For I know their deeds—*] A word is here lost out of the present text, leaving the text quite imperfect. The word is יָדַע, *knowing*, supplied from the Syriac. The Chald. had the same word in the copy before him, which he paraphrases by קָרַן יָדָא, *their deeds are manifest before me*: and the Aldine and Complutensian editions of LXX acknowledge the same word, πισταμας; which is verified by MS. Pachom. and the Arabic version. I think there can be little doubt of its being genuine.

Ibid. *And I come—*] For בָּאָה, which will not accord with any thing in the sentence, I read בָּא, with a MS.; the participle answering to יָדַע, with which agree LXX, Syr. Vulg. Perhaps it ought to be בָּאָה, Syr. *quando veniam*: and so LXX, according to edit. Ald. and Complut. and Cod. Marchal.

19. —*who draw the bow*] I much suspect, that the words מִשְׁכֵּי קַו, *who draw the bow*, are a corruption of the word מִשְׁכֵּי, Moschi, the name of a nation situated between the Euxine and Caspian Seas; and properly joined with תִּבְרֵנִי, the Tibareni: see Bochart. Phaleg. III. 12. The LXX have μωσχ, without any thing of the *drawers of the bow*: the word being once taken for a participle, *the bow* was added to make sense of it. קַו, *the bow*, is omitted in a MS.

Ibid. —*who never heard my name*] For שָׁמַע, *my fame*, I read with LXX, and Syr. שָׁמָא, *my name*.

20. —*and in cunes*] There is a sort of vehicle, much used in the east, consisting of a pair of hampers, or cradles, thrown across a camel's back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun. Thevenot calls them cunes, I. p. 356. Maillet describes them as covered cages hanging on both sides of a camel. "At Aleppo," says Dr. Russell, "women of inferior condition in longer journies are

commonly stowed, one on each side of a mule, in a sort of covered cradles." Nat. Hist. of Aleppo, p. 89. These seem to be what the prophet means by the word צִנִּיָּ. See Harmer, *Observ.* I. p. 445.

21. —*and for Levites*] For לֵוִיִּם, fifty-nine MSS. (eight ancient,) have לֵוִיִּם, adding the conjunction ו, as the sense seems necessarily to require: and so read all the ancient versions. See Josh. iii. 3. and the various readings on that place in Kennicott's Bible.

24. *For their worm shall not die—*] These words of the prophet are applied by our blessed Saviour, Mark ix. 44. to express the everlasting punishment of the wicked in Gehenna, or in hell. Gehenna, or the valley of Hinnom, was very near to Jerusalem to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice, to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated, the place, by filling it with human bones: 2 Kings xxiii. 10, 14. and probably it was the custom afterwards to throw out the carcasses of animals there; and it became the common burying-place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven; see Matt. viii. 11. ("Cænabat Nerva cum paucis. Veiento *proximus*, atque etiam *in sinu* recumbat." Plin. Epist. IV. 22. Compare John xiii. 23.) for we could not possibly have any conception of it, but by analogy from worldly objects: in like manner he expressed the place of torment under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcasses, and the fire which consumed the

wretched victims. Marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient: the worm itself, that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished: whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end: for there "the worm dieth not, and the fire is not quenched."

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them he complied with their notions. "Blessed is he that shall eat bread in the kingdom of God," says the Jew to our Saviour, Luke xiv. 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before on chap. xxx. 33. renders everlasting, or continual burnings, by "the Gehenna of everlasting fire." And before his time the son of Sirach, vii. 17. had said, "The vengeance of the ungodly is fire and worms." So likewise the author of the book of Judith: "Wo to the nations rising up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh:" chap. xvi. 17. manifestly referring to the same emblem.

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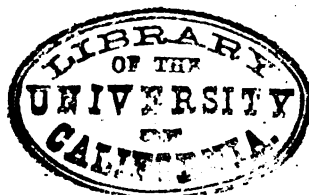
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